A TREATISE

Of the

GREAT & GENERAL

Day of IVDGEMENT:

Necessary for every Christian, that wisheth good successe to his soule, at that Great and Terrible day.

(∴ &c. ∴)

The eight Impression, corrected and amended.

MATH. 12. 36.

But I say vnto you, that of every idle word that men shall speake, they shall give an account thereof at the day of Iudgement.

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1618.

TO THE RIGHT WORSHIPFVL *AND* my very good friends,

S^r. LESTRAVNGE MORDAVNT of *Maſſingham* Hall, in the County of *Norfolke*, Knight Barronet: And to the Vertuous LADY, the LADY FRAVNCIS MORDAVNT, *his louing Bedfellow:*

Eternall wel-fare, and euerlaſting *happineſſe, in Chriſt Ieſus our Lord and Sauiour.*

BEing earneſtly requeſted, and often intreated (Right Worſhipfull) by many of my good friends, to put in print this ſmall Treatiſe of the Generall day of

Doome, which I lately preached, and in publike place deliuered: I haue (being ouercome with their perſwaſions) condeſcended to their earneſt demaund, although very vnapt, and exceedingly vnworthy, for the penning of ſo worthy a matter.

Wherfore, I haue made choyſe (crauing pardon for my preſumption heerein) of your wel-diſpoſed Worſhips at this time (being the *Alpha* of my tender and ſlender endeuours) to ſound in your ſacred eares this laſt and generall Trumpe, and to Dedicate to your Worſhips the ſame, both in regard of the demonſtration of my true, vnfeined, and laſting thankfulneſſe to your benigne VVorſhips (for, ſayth *Seneca*: *Beneficium hominem gratum ſemper delectat, ingratum ſemel : id eſt*; A thankfull man

man will alwayes remember a benefite; but an vnthankfull person will soone forget it) for your extraordinary kindnesse bestowed vpon mee, *Absque vllo commerito*, without any desert in the World: as also in regard of the great affection, good deuotion, and thrice welcome entertainment you beare to Diuine and Spiritual Tractates, which appertaine to the euerlasting blisse of the Soule, accounting them blessed, which bring glad tidings of saluation. I desire therefore (*idq; more humillimo*, in most submissiue manner) this one thing at your Worships hands, that you would (pardoning my boldnesse) vouchsafe *æquo bonoq; consulere*, to take in good worth this simple and slender gift. Which thing if your Worships shal vouchsafe to doe, it shall not onely bee

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an incouragement to my future proceedings, but alſo it ſhall bee *Vinculum indiſſolubile*, an inuincible bond to tye mee in all duety, and in all loue to your Worſhips: *Dum memor ipſe mei, dum ſpiritus hos regit artus*; ſo long as life ſhall laſt.

Thus humbly taking my leaue of your good Worſhips, (nothing doubting of the goodneſſe of your natures in the acceptance of theſe my firſt preſented fruits) I commit you with yours to the ſafe protection of the Almighty, alwayes begging before the Throne of his moſt Glorious Maieſty, that hee would in this life, infuſe his Holy Spirit, with all his Graces, into your hearts aboundantly, and in the World to come, crowne you with the Crowne of Immortall Glory:

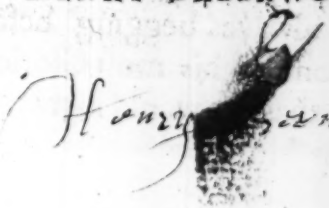
And

And that for CHRIST IESVS his ſake, our LORD and only SAVIOVR, Amen.

From Hempſted in Eſſex. Ian. 10. 1618.

Your Worſhips in all duety, for euer to command:

HENRY GREENWOOD.



To the Reader.

GEntle Reader, if in these following Tractates the Quotations of Latine & other tongs do offend thee; let them bee vnto thee as Countrey Stiles, stepping ouer them, thou loseſt not thy way by them, for their Expoſitions follow them.

Matth. 12. 36

A Treatiſe of the Great and Generall Day of Iudge-*ment, neceſſary for euery Chriſti-*an, that wiſheth good ſucceſſe *to his ſoule, at that Great* and Terrible day.

MATH. 12.36.

But I ſay vnto you, that of euery idle word that men ſhall ſpeake, they ſhall giue an account thereof at the day of Indgement.

MAn, in regard of the corruption of his Nature, through the fall of his great Graund-father Adam (who was the foyle of Man-kind, the Parent of ſinne, and the author of death to all his poſterity, for aſmuch as we were all in *lumbis Adami*, in his loines)

loines) as hee is ſubiect to all ſinnes whatſoeuer, ſo is he ſpecially addicted to the ſin of ſecurity and careleſneſſe. Therefore as Adam ſléeping ſecurely in his tranſgreſſion, and hiding himſelfe from the preſence of the Lord, behinde the buſh, had great need of that watch-bell from God, (to rouze him from the ſléepe of ſinne, and call him againe vnto God) Adam, *vbi es?* *Adam*, where art thou? So as neceſſary for euery ſinfull Adamite (to raiſe him from the ſleepe of ſinne wherein he was borne) is this notable *Memento*, this worthy rehearſall of the great and terrible day of Doome: But I ſay vnto you, &c. Which words of our Sauiour Chriſt ſpoken to the Scribes and Phariſes (who would not beleeue that he wrought theſe myracles, by the powerfull Spirit of God; but ſlanderouſly and contumelioully told him to his face: that he did caſt out diuels through Beelzebubs name) are as much in effect, as if hee had ſaid on this manner: If account muſt bee rendred at the day of iudgement,

Gen.3.9.

Mat.12.24

ment, of euery idle word that men shall speake, then much more of blasphemous words: But I say vnto you, that of euery idle word, that men shall speake, they shall giue account thereof at the generall day of Iudgement: *Ergo*: much more of blasphemous words as yours are, in saying that I cast out diuels through the name of Beelzebub.

So that these words of our Sauior are nothing else, but a true proposition and sound argument drawne, *a minore ad maius*, whereby Christ doth proue the greatnesse of punishment that should befall the blasphemous Pharisees, in regard of the greatnesse of their sinne.

In which portion of Scripture, foure things necessarily must be considered.

1. The persons that must giue account: who they be.

2. Of what things these persons must giue an account.

3. To whom this account must be giuen.

4. When

4. When this account must be giuen.

The first Part.

1 The persons that must giue an account, they are expressed in this text in generall, to be men: That men shall speake. Men, yea all men must giue an account, as we may reade in the Epistle of Saint Paul to the Corinthians: We must all appeare before the Tribunall seat of Christ, that euery man may receiue according to his workes. All men, none excepted, of euery age, of euery sexe, and of euery Nation, rich, and poore, Princes & common people, noble, and ignoble, all that haue beene from the beginning of the world, and shall be to the end of the same, shall appeare before Christes Iudgement seate, and giue an account euery one for himselfe to God: For, It is appointed vnto men once to dye, and after that commeth Iudgement. As it is therefore most sure, that all men must dye, so is it as sure that all men must come to Iudgement.

2. Cor. 5. 10.

Heb. 9. 27.

Article 7.

This is the seuenth article of our faith to beleeue: that Christ shall come from heauen to iudge the quicke and the

the dead: by the dead, all those are to be vnderstood, that shall be found dead at the second comming of Christ; by the quicke, all those are to be vnderstood, that shall bee found liuing at his second comming. Augustine in his Enchiridion to Laurentius, Chap. 55. saith; that, this Article may bee expounded two wayes: either by the dead (saith hee) may bee meant those that shall bee found corporally dead: and by the quicke, those that shall be found corporally liuing at Christs cõming: or (saith he) by the dead may be meant, those that be dead in sin. According to that in the Gospell of S. *Mathew*: Let the dead bury their dead. And by the quicke, those that be dead to sinne, and liuing to faith; according to that of the Prophet Abacuk: The Iust shall liue by faith. But this exposition is not agreeable to the simplicity of the Creede. Yet notwithstanding true it is, that both the godly and the wicked shall come to iudgement: for by the power of Christ, all men shall bee raysed vp: The holy An-

Augustine.

Mat. 8. 22.

Hab. 2. 4.

Mat.24.31 gels with the great sound of a trumpet shall be sent forth into all the world, and they shall gather together the Elect, from the 4. quarters of the earth, from one end of the heauen to the other. Then shall CHRIST separate Mat.13.40 the Elect from the Reprobates, the Wheat from the Tares, the Corn from the chaffe, the Lambs from the goats, the Iust from the Vniust.

So that you see, that the godly and the wicked, yea all men whatsoeuer, shal appeare before Christs tribunall seate, and giue an account of themselues, and for themselues, to the terrible Iudge.

Obiect. Ob. **Some, notwithstanding, may obiect against this doctrine deliuered,** Ioh.3.18 **and say as it is in Iohn:** That he that beleeueth in Christ, shall not be iudged, or shal not come into iudgement: **and so by consequence, all men shall not be iudged.**

Answ. Answ. **To which I answere, that Iudgement in that place of Iohn, as in many other places of sacred Scriptures is taken for condemnation; in**

which

which ſence true it is, that he that beléeueth in Chriſt Ieſus, he that is ingrafted into Chriſt by a true and liuely faith, hee that is fleſh of his fleſh, and bone of his bone, one with Chriſt, and Chriſt with him by the ſpirituall coniunction of the Church with Chriſt, this party ſhall not come into iudgement; *ſcil. condemnationis*, that is, of condemnation; in iudgement he ſhall not be confounded, condemned or ouerthrowne: but he ſhall come *in iudicium abſolutionis*: that is, into the iudgement of abſolution: In iudgement he ſhall ſtand out, hauing on the white robe of Chriſts righteouſneſſe, and being couered with the wedding garment of Regeneration. The truth of which doctrine, the preacher affirmeth, ſaying: God wil iudge the Iuſt and the vniuſt; the Iuſt vnto ſaluation, and the vniuſt to damnation. Seeing then that all muſt bee brought to iudgement, let no man thinke with himſelfe, that it may be poſſible for him to eſcape this dreadfull day; whither ſhal he flye from the Eccl. 3. 17

Psal. 139. 7,8,9.

presence of the Lord: If he ascendeth vp to heauen, God is there, if hee goe downe to hell, God is there also, if he take the wings of the morning, and fly to the vttermost parts of the Sea, God will find him out there also. For God is euery where; he is in heauen by his glory, he is vpon the earth by his mercy, he is in hell by his iustice: God is *vbiq; & nusquam*; he is euery where, by his power and wisedome, but no where in respect of circumscription of place, beeing a Spirit. In earthly and terrestriall Courts, a man may haue his Proctor: but then wee must (*volentes nolentes*, whether wee will or no) personally appeare and pleade for our selues.

In terrestrial Courts, bribes, many times blind the eyes of the wise, and for a little greasing the fist of the Magistrate, many times small faults, nay (by your leaue) great and scandalous crimes may bee winked at: but at this great Court of Heauen, the

Rom. 2. 21.

Iudge will not be partiall to any: For God hath no respect of persons: Hee will

will execute iuſt iudgement vpon all men, as the Pſalmographer ſpeaketh: With righteouſneſſe will he iudge the world, and the people with equitie. Pſal. 58. 9. Bribes, Friends, intreaties, howlings, cries, lamentations, nothing will then preuaile, but a pure heart, and a ſpirit vpright; yea, the damned in hell confeſſe the ſame: *Quid profuit nobis ſuperbia? quid diuitiarum copia?* What hath pride profited vs? or what hath the pompe of riches done vs good? Alas theſe cannot ſaue our ſoules.

Let the Atheiſt therefore mocke God neuer ſo blaſphemouſly, let the Sadduce bragge of no Reſurrection, no Angell, no Spirit, neuer ſo Schiſmatically; let the Epicure ſing that curſed Epitaph of Sardanapalus neuer ſo beaſtly, *Ede, bibe, lude, charum præſentibus exple, delicijs animum, poſt mortem nulla voluptas:* Eat, drink, play, be merry, liue in all kinde of pleaſure, for after death there is no pleaſure.

Yet notwithſtanding, let all theſe miſerable wretches know, that there

will come a day, and that a dismall day, wherein they shall giue an account of euery idle word.

Alas, lamentable world, that men should thus murther their deerest darlings, I meane their Soules, which Christ hath holden so deare: that men should with Esau, sel their birth-right, and heritage of heauen, for a messe of pottage of worldly pleasure: that men 2. Pet. 2. 22 should delight in wallowing (with the Sow) in the mire of sinne, and (with the dog) in swallowing the vomit of iniquitie: and so purchase to their Soules and bodies euerlasting torment, in the lake vnquenchable, whereas they should aboue all things seeke the Kingdome of God and the righteousnesse thereof, that they might haue heauenly mansions, at the great day of account.

Let euery Christian therfore bewaile the great wickednesse of this world, and lament the foule iniquitie of these dayes, lest it be said of vs, as of the careless and graceless Christian: *Cadit Asina, & est qui subleuet, perit*

riyt anima, & non eſt qui recogitat: If an Aſſe falleth vnder his burthen, there be ſome that wil diligently helpe it vp againe: but if a Soule periſh, no man regardeth it.

Men are like the Horſe, Aſſe and Mule, that haue no vnderſtanding, the more is the good mans griefe; Dauid his eyes guſhed out into riuers of water, becauſe men kept not Gods Law. Pſal.119. 137.

The Prophet Ieremy crieth out on this manner. Ah, my belly, my belly, I am pained euen at the heart, I cannot bee quiet, becauſe my people is a fooliſh people, they are wiſe to do euil; but to doe well, they haue no knowledge. Ier.4.19. 22.

That godly Matron Monica, Saint Auguſtines Mother, wept daily, and prayed for her ſonnes conuerſion; for he was before his conuerſion a Manichée. *Monica.*

So likewiſe it is the duty of euery Chriſtian to deſire the conuerſion of their brethren, and to bewaile their wretched eſtates.

Sinne neuer more, then in theſe

our dayes of the Gospell abounded, the greatest part of the world are Sathanists, diuels in conuersation, worshippers of that vgly beast, That
Apoc. 13. 14. hath seuen heads, and tenne hornes, whose badge is, blasphemy: of the
Eph. 2. 2. damned serpent, The prince of the Ayre, the grand enemy of Mankinde,
1. Pet. 5. 8. that goeth vp and down like a roaring Lyon, seeking whom he may deuoure.
1. Ioh. 2. 16 Yea, S. Iohn saith, That Whatsoeuer is in the world, is eyther the concupiscence of the flesh, or the concupiscence of the eye, or the pride of life: *Hæc tria, pro trino numine mundus habet:* This is the trinity wch the world doth worship: In stead of God the Father, God the Sonne, and God the Holy Ghost; the world doth worship the diuell, the world, and the flesh: the concupiscence of the flesh, that is, carnall luxury; the concupiscence of the eye, that is, worldly couetousnesse, and the pride of life, that is, hellish and diuelish ambition.

The way to hell is a broad, and a wide way, and whole multitudes walke

walke in the same, but few there bee that can finde out the narrow way of amendment of life. The heathen man could say this: *Plurima pessima*, the most are the worst: *Pretiosa non sunt numerosa*, good men are odde men. Waſps and Hornets ſwarme, but few painefull Bées are to bee found, that treaſure vp the Honey of good workes, in the hiue of their hearts, and come laden home with the ſame; as Virgil writeth of the Bées: *At fessa multa referunt se nocte minores, crura, thymo plena.* *Ariſtotle.*

No maruaile therefore, if Dauid cryed out to the Lord for helpe in his dayes, saying: Helpe Lord, helpe, for good and godly men decay. The world therefore may bee compared to the earth. Pſal. 12. 1.

Aſke the earth, and it will tell thée that it doth affoord much matter for baſe pots, but very little ſtuffe for Gold; aſke the Gardiner and he will tell thee that hee hath more Nettles then Roſes, more Wéeds then Flowers, more Brambles then Vines: Compar.

Yea,

Note. Yea, aske thine owne conscience and it will tell thee, that there is *Magna plenitudo hominum, sed magna solitudo bonorum, id est,* There is a great plenty of men, but there is a great scarcity of good men. A good man is a Phenix, he is *Rara auis in terris, nigroq; similima cygno :* A rare Bird, a blacke Swanne. Wee haue many couetous Churles that wil (with the fole in the Gospell) commend their Soules to Plutus, that was called of the heathen, *Deus diuitiarum :* The god of riches: but more fitly he is *Dæmon diuitiarum,* the diuell of riches: and thinke themselues safe when they haue spoken peace to their soules on this manner: Luk. 12.19 Soule take thy rest, for thou hast goods layd vp for many daies: Making their chest their heauen, and their pictures their god. We haue many Achabs, Tyrannicall extortioners, deuourers of their brethren, eating them vp like bread. Many adulterers, as appeareth by the great number of Bastards in this Realme.

Iuuen.

Many rebellious Traytors, and Anti-

Antichriſtian conſpirators; as did appeare by the Gun-powder-treaſon.

Many conceited Herods, many proud Nebuchadnezzars, and many vaine-glorious Iezabels, many ſwearers, forſwearers, drunkards, mockgods: Many wee haue (in a word) damned hel-hounds, curſed caytifes, and moſt miſerable miſcreants.

How little doe theſe lamentable wretches think of the day of account? How little doe they imagine of that wofull ſentence, Goe from me ye curſed, &c? The Lord grant to all men (one with another) his grace, that they may haue this Scripture alway ſounding in their eares: Of euery idle word that men ſhall ſpeake, they ſhall giue an account thereof at the day of Iudgement.

The conſideration of this laſt day made Ierome afraid to offend: Whether I eate, or drinke (ſaith hee) or whatſoeuer I doe elſe, mee thinkes I heare this ſaying ſounding in mine eares; Ariſe ye dead and come to iudgment. The which when I conſider, it *Ierom.*

it makes mee quake and shake, and not dare to commit sin, which otherwise I should haue committed.

O that men would remember their end, then they should neuer offend: O that men would alwayes set before their eyes, the *quatuor nouissima*: The day of death, the day of iudgement, the ioyes of heauen, and the torments of hell: then would not men liue so losely, but they would with all diligence worke out their saluation with feare and trembling: the which care of godlinesse the Lord grant to all men.

Thus much shall suffice for this first part of this Scripture: namely, for the parties that shall giue an account, who they be: namely, all men whatsoeuer. But I say vnto you, that of euerie idle vvord that men shall speake, they, &c.

The second part.

2 Of what things we must giue an account.

There must an account be made of many, yea, of things innumerable, but especially of these foure.

1 Of the thoughts of our hearts, accor-

according to that of Salomon: There shall inquisition bee made for the thoughts of the vngodly, there shall not a wicked thought passe in iudgement. Wisd. 1.9.

If Adam had committed but one disobedient thought in heart against Almighty God, with full consent of will to haue performed the same, and though hee had not actually broken Gods Commandement: it was necessary that the second Adam (who is the raiser of our ruines, the ransome of our offences, and the restorer of life) should come and suffer the tortures of hell (as hee did) or else wee with Adam had gone the high way to eternall misery.

No marueil therefore if our Sauiour Christ accounted him an adulterer that lusted after a woman, saying: Whosoeuer looketh on a woman to lust after her, hath committed adultery already in his heart. Mat.5.28. It is the malicious nature of the Diuell (as saith Bernard) to intice men to mischiefe. *Dæmonum est mala suggerere, nostrum est non* Bernard.

non consentire. It is the property of the Diuell to intice and to suggest men to euill, and it is our parts not to consent to his inticements, but to resist them manfully, according to that of Peter; Whom resist ye stedfast in faith: The diuel outwardly by the world, and inwardly by the corruption of nature, doth daily allure vs to sinne. Now if we consent to those his wicked motions (whether we performe them outwardly in act, or no) before God we haue committed the sinne: according to that of Iohn: Hee that hateth his brother is a man-slayer: because in will, in wish, and in desire, hee hath alreadie slaine him, although hee doth not bring it into outward act, either for feare of the lawe of man, in that case, or for want of iust and fit opportunity for the effecting thereof. Yea, the sinne of thought, the sinne conceiued in the heart of man is not onely a sinne, but it is the roote and beginning of all sinnes whatsoeuer: for it is not that which goeth into man, that defileth him, but that which commeth out

1.Pet. 5.9.

1.Ioh.3.15

Mat.15.11

out him, that is: that which proceedeth from the heart of man.

The diuell first suggesteth, after suggestion, commeth cogitation: after cogitation followeth affection: after affection followeth delectation: after delectation followeth consent, (now is the sin of thought fully committed:) after consent followeth operation: after operation followeth custome, after custome followeth desperation: after desperation followeth defending of sinnes committed: after defending of sins committed, followeth vaunting, boasting, and glorying in sinne, which is next to damnation it selfe: Thus the heart is the fountaine, from whence springeth all sin whatsoeuer. The Ladder of sin.

Yet haue wee not many wicked ones in this world, that think the sin of heart to be no sin at all, or else but a small sin, that shall neuer be brought in question at the day of account? But let all these know, that, as of euery idle word, so of euery wicked and sinfull thought conceiued and nourished with-

within the heart of man, hath full conſent to the perfoꝛmance of the ſame (foꝛ there is no ſinne that can be committed without conſent had) men, yea all men muſt giue an account.

I giue all men therefoꝛe (to the good of their ſoules) this good counſell of Salomon, Keepe thine heart with all diligence, for there-out commeth life: If thou keepeſt it not diligently and warily, there-out will proceed death: I meane, ſinne, whoſe wages is death. The heart is a Mill alwaies grinding either good coꝛne oꝛ bad, either good thoughts oꝛ bad, therefoꝛe keepe it diligently foꝛ thy ſoules ſake: let it meditate in the Law of God day and night, abandon all wicked motions, that at the day of iudgement thou maiſt be pure bꝛead, and fine manchet foꝛ the Bꝛead of Life, CHRIST IESVS his Table in heauen. The LORD grant this to mee the Wꝛiter, thée the Reader, and to euery Hearer of it.

Prou. 4. 23.

Rom. 6. 23

2 Wee muſt giue an account of our woꝛdes.

Of

Of euery idle word that men ſhall ſpeake, &c. Word.

Diuers of the learned Writers haue diuerſly commented of this idle word, what it ſhould be: one, affirming one thing, another, another thing. Therefore I will (in a word) ſet downe the opinions of ſome of them, not incongruent, neither diſagreeable to the holy Scripture.

Gregory ſaith, that *Verbum otioſum eſt, quod iuſta neceſſitate, & pia vtilitate caret*: That is (ſaith he) an idle word, which is ſpoken, either without iuſt neceſſity, or godly profit. Gregory.

Ierome ſaith, that *Verbum otioſum eſt, quod ſine vtilitate loquẽtis vel audientis profertur*, That is (ſaith he) an idle word, which is ſpoken either without edification of the Hearer or Speaker. Ierome.

Baſil, *Omne verbum quod non conducit ad propoſitam vtilitatem, vanum eſt & otioſum*, that is, euery word, which belongeth not to an intended profit, is a vaine and an idle word. Baſil.

Maſter Iohn Caluin ſaith: that *Sermo otioſus pro inutili ſumitur, qui nihil* Caluin.

ædificationis vel fructus affert: id est, An idle word is taken for a word vnprofitable, for a word that bringeth with it no fruitfull edification. So that from these descriptions of holy men, I doe describe an idle word on this manner: *Verbum otiosum est, quod ad bonam rem non pertinet: quod non facit ad gloriam Dei viuentis: quod inutile est & infrugiferum: quod nec loquentem nec audientem ædificat: id est*, An idle word is that which doth not appertaine to a proposed profit; which tendeth not to the glory of the euer-liuing God: which is vnprofitable and vnfruitfull: which edifieth neither the hearer, nor the speaker. If then (good brethren in Christ Iesus) so great account must be giuen of euery idle, vain, and fruitlesse word; what account (thinke yée) shall be giuen for swearing, cursing, banning and blaspheming?

What account shall the swearer giue, that hath not one word in his mouth but it is guarded with an execrable oath?

How common (alas) this sinne of swea-

ſwearing is, who knoweth not? for the ſmall infants and tender childzen in our ſtreets, haue curſed oaths, *ad vnguem*, at their fingers end: yea, at their tongues end too. What account ſhall the curſing and banning tongue giue, that Cruelly, Diſdainefully, and Deſpightfully, ſpeaketh againſt his neighbour? What account ſhall the blaſphemous perſon giue, that ſpeaketh contemptuouſly of GOD, and ſayth, that Chriſt did caſt out diuels through the name of Beelzebub? If the Iuſt ſhall ſcarce bee ſaued, where ſhall the ſinner appeare? If account muſt bee made of euery idle word, Lord, what account ſhall they make, that rap and vomite out blaſphemies againſt the terrible Iudge of heauen and earth!

Pſal.31.18

1.Pet.4.18

As men think, and fondly imagine, that the ſinne of thought (vnleſſe it proceed into outward act) is but a ſmall ſinne: ſo likewiſe doe they imagine of idle words, that they are but ſmall ſinnes, and a ſmall account for them ſhall be giuen.

But let all the world know, that no sin can be sayd to be small in respect of it owne nature, for the least sinne that can be committed in the world, is so weighty, as without repentance had, it will sinke the sinner downe to the bottomlesse pit of hell. Yet, notwithstanding an idle word, in respect of other sinnes, may be sayd to be a small sinne; yet as small as it is, it is able to damne the soule for euer.

Petrus.

Well therefore, sayth *Petrus Damianus, sermone secundo de vitio linguæ; Audiat lingua vaniloqua, audiat otiosa lingua, audiat & paueſcat, intelligat & perhorreſcat ſententiam horribilem, extremiq́ Iudicij terrorem, &c.* that is, Heare, ô vaine babbling tongue, heare, ô idle tongue, heare and tremble, vnderstand and quake at the hearing of the terrible day of Iudgement: He that hath hands to slay, hath hee not eares to heare? Yee sayth: that of euery idle word that men shall speake, they shall giue an account thereof at the day of Iudgement.

Although an idle word bee a small sinne

ſinne in reſpect of greater ſins, yet neuertheleſſe an innumerable company of idle words, congeſted, accumulated, and heaped vp together, they will make a mighty ſin. *Quid penna leuius? quid millio breuius?* What is lighter then a feather? and what is ſhorter then the ſeed-mill? Yet, notwithſtanding, an innumerable company of feathers truſſed vp together, will breake the Porters back. Small were the gnats that troubled Pharaoh, yet they being innumerable ouercame proud Pharaoh, and all the power of Egypt. An houre is but a ſhort time, but, *Dum hora hore continua ſucceſſione congeritur*: While one houre by continuall ſucceſſion is added to another, the whole courſe of our liues is finiſhed. *Quid ſaxo durius, quid aqua liquidius?* What is harder then a ſtone, and what is ſofter then the water? Yet a Wiſeman ſayth: *Gutta cauat lapidem, conſumitur annulus vſu*: that is, Water by continuall drops doth eate vp the ſtone, and a ring by continuall vſe is worne in pieces. So an idle word,

Exod. 8. 24

Poet.

although it bee but a small sinne, yet many a little makes a mickle, many of them heaped by together make an intolerable lumpe.

It hath been, is, and euer will bee, the fond nature of man, to imagine sinne a great deale lesser then indeed it is. A man would thinke that Adam (through the diuels suggestion, and through the abuse of his owne frée-will) eating of the forbidden fruite, had committed but a small trespasse: yet he was guilty of euerlasting torment for the same. A man would thinke, that that poore man had cõmitted but a small sin in gathering chips, (of mere necessity) on a Sabboth day; yet he was by the Law stoned for his labour. A man would thinke that Peter had giuen his Master good counsell (when as Christ told him that hee must goe to Ierusalem, and there suffer many things) saying, Master, fauour thy selfe and goe not: yet he was called Sathan for his labour. A man would thinke that Ananias and Saphira had committed but a small sinne,

Gen. 3. 6.

Numb. 15. 36.

16 Mat. 16. 22 23.

Act. 5. 5.

when

when as they did detaine part of the Apostles money, for feare of afterclaps, and protested the contrary with a lye, yet they dyed both sodainely at the feete of Peter. So a man would thinke, that an idle word were but a small sinne: yet Christ sayth here, that a great account must be made for the same. For, by thy words thou shalt be iudged, and by thy words thou shalt bee condemned. Seeing this is true, it behoueth euery man to set a watch before the doore of his lips, and to keepe his tongue from idle and euill words, that he may obtaine that blessednesse: Blessed is he that hath not falne by the words of his mouth. Mat.12. 3. 5. Eccle.14.1

3 We must giue an account of our workes, as appeareth to the Corinthians: We must all appeare before the Iudgement seat of Christ, and there receiue according to our works. Against the Preacher saith: That God will bring to Iudgement euery work with euery secret thing, whether it be good or euill. Yee that hath liued in sinne, shal receiue the reward of sinne, which Workes. 2.Cor.5.10 Eccl.12.14.

is death and damnation; and hee that hath liued in faith and amendment of life, ſhall receiue a crowne of glory, wch the Lord wil giue him at that day. It is the duty therfore of every Chriſtian to labor and to endeuor, with all diligent carefulneſſe to liue well, that at the day of Iudgement hee may ſpæd well. *Eupratein*, Bene viuere, that is; liue wel, ſhould be the delightſome poſie, & ſwæt perfumed Noſegay of euery Chriſtian: thus liue well, that thou maiſt dy wel, and after death eternally ſpæd wel, obtaining that bleſſednes; Bleſſed are they that dye in the Lord.

4 Goods. 4 We muſt giue an account of our temporall goods, how we haue gotten them, whether iuſtly, or vniuſtly: how we haue ſpent them, whether wee haue cloathed the naked with them, or whether we haue made naked the cloathed for them; how wee haue diſpoſed them, leſt there bee any debate for them after wee bee gone: therefore Eſay telling Ezekiah, that he ſhould not liue but dye, ſayth: *Diſpone domum tuam, &c.* Set thine houſe

Eſay 38. 1

in

in order, for thou must not liue, but dye. How then shall those griping Vultures make an account, that haue by oppression vndone their brethren? The world is grown so hard-hearted, that men will rather suffer their brethren to starue in the streets, then to succour or relieue them: The dogs shall haue the remnant of the Rich mans table, before poore Lazarus shall haue one crum that falleth from the same. How shall these flinty hearts looke for one dram of mercy at the day of Iudgement? Let them looke with what measure they haue measured to others, it shall bee measured to them againe: let them know, that if they will stop their eares at the cry of the poore, they shall crie themselues and shall not be heard: if they will be partakers with the Saints of the ioyes of heauen, their brethren must be partakers with them of their wealth on earth: For this is to treasure vp treasures in heauen, to lay out their treasures on earth. Luk. 16.21

Let men therefore so vse their tem-

temporall goods, and worldly riches, as they may at the day of account receiue a Crowne of immortall Glory.

5 Time. We must giue an account of the time wherein we liue, and of our seuerall vocations, how we haue employed our selues in the same.

Bernard. Saith Bernard: *Omne tempus tibi impensum requiretur à te qualiter fuerit expensum: id est*, All the time that God hath giuen thee, shall bee required at thy hands, how thou hast spent it: Whether in the seruice of God, or in the seruice of Sathan.

The Prince must giue an account how he hath gouerned his kingdome: whether hee hath (as it becommeth Gods Vice-gerent) mildly, louingly, and carefully trayned his Subiects vp in the worship of God: or as a bloudie Nero, and hard-hearted Tyrant, cruelly oppressed them. The Ministers of the word of God (who haue taken vpon them *curam animarum*: The charge of soules) must giue an account, how they haue behaued themselues in their Ministery: whether

ther they haue preached Christ for Christ, that is; for the conuersion of sinners to Christ, or (as hirelings) for lucre and gaine of worldly trash: whether they haue fed their Flocks carefully, or fed vpon their Flocks couetously. The Magistrate must giue an account, how he hath behaued himselfe in his Magistracy: whether hée hath sought the maintenance of vertue, and the confusion of vice, or hath (his eyes being blinded with siluer scales) maintained iniquity, and oppressed the innocent. The Housholder how hée hath gouerned his family: whether in reading of holy Scriptures, and Prayer, to the prayse and glory of God; or in reading of foolish fables, in gaming, dicing, playing, swearing, and such like. Yea, euery man must giue an account of the time spent in his seuerall calling, from the highest to the lowest. Let euerie Christian therefore beware of mis-spending his time, liuing in securitie loosly, and of losing his time securely, and carelesly: for there will

come

come a day, when for euery houre of thy life thou shalt giue an account, how thou hast spent it: according as Salomon telleth the careleſſe liuer:

Eccl. 11.9 Reioyce ô young man in thy youth, cheere thy heart in the dayes of thy youth, and walke in the waies of thine heart, and in the sight of thine eyes: but know, that for al these things God will bring thee to iudgement. Time lost can neuer be recouered, the houre past cannot be recalled: Time is painted like an old man hauing a locke of haire on the hinder part; to signifie, that men should lay hold of time comming, and make much of it when they haue it: for being once gone, it can neuer bee recouered. *Auguſtine.* Auguſtine confeſſeth that hee spent his time idlely when he stood gazing and loking on a spider, how she catcht a flye in her net. But alas, men in these daies do not only spend their time in idleneſſe (which is a shameful fault among Christians)

Amos 6.3. but also in all manner of euill: They put off from them the euill day, namely, the day of death and iudgement,

and

and boldly approach to the ſeat of iniquity: a matter much to be lamented.

Let euery Chriſtian therefore haue a care of the expence of time, leſt (had I will) come too too late: for the damned in hel, if they had this fauor of God to liue on the earth againe, and to haue hell broken looſe (which they ſhall neuer haue granted) they would liue ſo ſtrictly, as they might be chronicled for admirable ſpectacles to the whole world: It is the duety therefore of euery man to imitate that perſon, that vigilant perſon, that carried alwayes about with him in his pocket a little clock, and when he heard it ſound, hée would inſtantly examine himſelf how he had ſpent that houre: thus ſhould Chriſtians examine themſelues, that they may neuer bee examined of the Lord; iudge themſelues, that they may neuer be iudged of the Lord; and account with themſelues, that they may neuer bee brought to an account of the Lord. Thus much for the ſecond part of the Text: namely, of what things we muſt giue an account.

Example.

But

But I say vnto you, of euery idle word, &c. Before I speak of the third part of this Text; namely, of the Iudge, to whom we must giue an account, I thinke it very necessary to speake of a few things, which being well considered, we may be able to abstaine from idle words, and shall haue the lesse account to make at that day. Three things therefore there are, which being performed, wee shall abstaine from idle words.

1. A man must consider what hee speaketh.

2. To whom he speaketh.

3. When he speaketh.

Quid. 1. What he speaketh: Peter telleth vs what we ought to speak in his first Epistle: If any man speake, let him speake as the words of God. Againe, Paul to the Ephesians sayth: Let no corrupt communication proceede out of your mouth, but that which is good to the vse of edifying, that it may minister grace to the hearer. So that wee ought to speake aboue all things of God and his word, of

1. Pet. 4. 1.

Eph. 4. 29.

of good and honeſt matters, if we will ſhew our ſelues to be true Chriſtians, and abſtinent from idle words. Wee ſhould ſay with Dauid, I will alwaies giue thankes to the Lord, his prayſe ſhall be in my mouth continually. Wee ſhould reſolue with Iob and ſay: My lips ſhall ſurely ſpeake no wickednes, and my tongue ſhall vtter forth no deceit: then ſhall wee vſe our tongues to that purpoſe, to which they were created. Pſal. 34. 1 Iob. 27. 4

The tongue in Hebrew is called, *Kebod*: id eſt, *Gloria*, Glory: becauſe it is an inſtrument to ſing forth the glorie of God vpon earth. If we vſe our tongues to this purpoſe, then we may truly ſay with the Poet, *Lingua quid melius?* VVhat is better then the tongue? But if it be abuſed to the diſhonor of Almighty God, if it be an vntamed member, vttering out idle, and euill words, then may wee conclude with the Poet, and ſay: *Lingua quid peius eadem?* What is worſe then the tongue? Poet. Mat. 12. 34

Let euery Chriſtian therfore ſhew him

himselfe (as he professeth) a Christian in his speech: For out of the abounMat. 12. 34 dance of the hart the mouth speaketh. Euen as the heart standeth affected, so is the speech of euery man: For *Lingua est mentis interpres*: the tongue is the interpreter of the minde: the chaste man speaketh chastly and honestly; the wanton speaketh lewdly and luxuriously: the enuious person speaketh bitingly, and bitterly. Euen as by his speech a man may bee knowne what Countrey man hee is: so a man by his spéch may bee knowne to what kingdome hee belongeth.

Three kingdoms

There are three Kingdomes, and men by their talke may bee knowne to which of these they belong. There is, 1. *Prouincia Cœlestis*, The Kingdome of heauen: and the speech of this Country is, praysing of God, talking of his word, giuing of thanks for the great benefits we haue receiued, and speaking of diuine and heauenly matters: he therfore that speaketh on this maner (*Idq; non hypocritice*;

1

that

that is, not hypocritically : **For,** *Simulata ſanctitas duplex iniquitas:* counterfeit holineſſe is double vngodlines) **ſurely appertaineth to the Kingdome of Heauen.**

2 **There is,** *Prouincia terreſtris,* the Kingdome of earth : **and the ſpæch of this Country is talking of terrene and earthly matters, muzling with the Mole in the cranies,** *Terrarumque poris,* and in the pores of the earth : **quite contrary to the nature of man:** for, *Os homini ſublime dedit* (ſaith the Poet) *cœlumq; tueri iuſſit :* God gaue man a lofty face, and bade him look aloft, and hold vp his head towards heauen. *Ouid.* **According to that of** Iohn: *Qui de terra eſt, de terra loquitur :* Hee that is of the earth ſpeaketh of the earth. Ioh.3.31. **And againe** : They are of the world, therefore ſpeake they of the world. 1.Ioh. 4.5.

3 **There is,** *Prouincia infernalis* : The Kingdome of hell : **and the language of this country is ſwearing, forſwearing, curſing, banning and blaſpheming : if therefore thou ſæſt**

such a one, it is to bee feared that hee belongeth to the Prouince hell: Thou therefore that wouldest belong to Gods thrice-blessed kingdome, thou that wouldest abstaine from idle words, and so haue the lesse account to make; thou must beware what thou speakest, thou must talke of God and of his word, of holy and heauenly matters.

Cui. 2 Hee that would abstaine from idle words, must consider to whom he speaketh: if he speaketh to a foole, he must vse few words, for hee spendeth his breath in vaine: if he speaketh to a froward and contentious person, he must vse milde and gentle words, or else he taketh the bellowes to quench the fire: If he speaketh to a wise man, hee must vse no vaine Tautologies, or needlesse repetitions: for *frustra fit per plura, quod fieri potest per pauciora.* It is in vaine to vse many words, when we may as well bee conceiued in few. If these things be not considered, wee may (yea speaking of diuine and holy matter) offend in idle words.

3 If we would abſtaine from idle wordes, we muſt alſo conſider when to ſpeak; ſaith Salomon: There is a time to ſpeake, and a time to hold ones peace. Saith one: There is a time when ſome-thing may be ſpoken, and there is a time when nothing may be ſpoken, but there is no time when all things may be ſpoken. Theſe three things well conſidered of vs, we ſhall abſtaine from idle wordes, and haue the leſſe account to make at the day of Iudgement. Againe, euery Chriſtian, as hee ought to imitate Chriſt in all things, ſo hee ought to imitate him in his wordes. Gregory ſaith: that *Omnis Chriſti actio noſtra debet eſſe inſtructio: id eſt*, Euery action of Chriſt ought to bee to vs an example of imitation. Chriſt had three things in his wordes worthy of conſideration, which wee muſt likewiſe labour to haue, if wee will abſtaine from idle wordes.

Quando.

Eccleſ. 3.7

Gregory.

1 He had *veritatem in verbis*: truth in his words: Yea, he reporteth of himſelfe in Iohn: that hee is *Via, Veritas, & Vita*: The Way, the Truth, and

1

Ioh. 14. 6

the Life: Hee therefore that speaketh truth to his neighbour, sheweth himselfe to bee the Childe of CHRIST IESVS, the Fountaine and Origo of all truth: but hee that speaketh leasings, and vttereth forth lyes, sheweth himselfe to bee the child of the diuell, the author and originall of all lyes.

2 2 Christ had *vtilitatem in verbis*: profite in his words. As hée spake truely, so he spake profitably: Hée neuer spake one idle or vnprofitable word through the whole course of his life, which was aboue 32. yeeres.

3 3 Christ had *moderamen in verbis*: A meane in his words: Hee neuer was in words excessiue; and when iust and necessary occasion was offered, he was neuer deficient: but Ladie Meane (A meane golden vertue) drew forth his well contriued words out of the rich Conduit of his euerflowing heart. Hee fulfilled that saying of Iesus, the sonne of Syrach: The words of the wise are weighed in a ballance.

1 Eccl.21.25

In

In these three things should euery one imitate Christ Iesus, and then wee should abstaine (as he did) from idle, vaine, friuolous, and vnprofitable words; for which, a great account must be giuen: The which imitation of Christ, the LORD, for Christ his sake grant to all men, that they being like vnto him, may bee receiued to reigne with him and his holy Angels, in the thrice-happy heauens at that day. Amen.

Text. But I say vnto you, that of euerie idle word that men shall, &c.

The third part. 3 To whom this account must bee giuen. Although in this Scripture that Iudge is not expressly mentioned, yet notwithstanding, *quod subintelligitur non deest:* that which is vnderstood is not wanting; and therfore not to bee omitted.

This Iudge therfore, before whose tribunall seate all mankind must appeare, it is CHRIST: for hee was anointed of his Father into a triple office; to bee a Priest after the order of Melchisedech: to be a Prophet af-

ter the order of Dauid: to bee a King after the order of Salomon: Therefore Christ, as hee is King ouer all in heauen and earth, is this Iudge before whom we must all appeare: The truth of this is euident in the Epistle of S. Paul to the Corinthians: Wee must all appeare before the tribunall seate of Christ, &c. Wee read also in Iohn; that the Father iudgeth no man, but he hath committed all iudgement to his Sonne. And in Mathew it is written; that all power is giuen to Christ in heauen and in earth. This was prophecied of him in the Psalme: Thou art my Sonne, this day haue I begotten thee: Aske of mee, and I will giue thee the heathen for thine inheritance, and the ends of the earth for thy possession: Thou shalt crush them with a scepter of Iron, and break them in pieces like a Potters vessell.

2 Cor. 5. 10.

Ioh. 5. 22.

Mat. 28. 28

Psal. 2. 7, 8, 9.

And againe in another place: Sit thou at my right hand, vntill I make thine enemies thy foot-stoole. Yea, it is an Article of our faith to beleeue, that IESVS CHRIST shall come

Psal. 110. 1

come againe to iudge both the quicke and the dead.

Iudge. Christ is therefore the Iudge: yea he is *verè Index*, a right Iudge: for this word *Index*, that is, Iudge, is as much as *ius dicens*, *id est*: One that speaketh Iustice: and *Iudico*, that is to Iudge, is as much as *ius dico*, to speake Iustice: and *iudicium*, that is, iudgement, is as much as *iurisdicium*, if I may so tearme it, that is: a Iust and Right speech.

So Christ being an vpright Iudge, maintaineth Iustice in Iudgement: hee is a Iudge that will vse no partiality, but will reward euery man according to his workes: he is a Iudge that hath no respect of persons. Rom. 2. 12 Men in this world may fitly bee compared to Actors of a Comedy vpon a Stage: Wherein, one acteth the part of a Prince, another of a Duke, another of an Earle, another of a Noble-man, another of a Gentleman, another of a Magistrate, another of a Marchant, another of a Countriman, another of a Seruant: one acteth one

part; one another: and so long as they are vpon the stage, so long there is respect (according to their parts) one of another amongst them: But when the Comedy is ended, and the stage pulled downe, then there is no such respect amongst them: yea, many times he that played the basest part is the best man.

So likewise, so long as men act sundry parts vpon the stage of this earth, that is, so long as men do liue in seuerall vocations so long there is respect amongst men, and that worthily: but when as the Comedy shall be ended; that is, the day of doome shall come vpon all men, when as the stage shall be pulled down, that is, the earth shall bee changed, (for the earth shall neuer bee brought ad non ens, to nothing: but only the corruptiue qualities shall bee consumed) then shall there be no respect of persons amongst men: yea, it may be that the poore man shall bee greater before God than the rich man. Yea, and besides all this, vpon the earth God hath no respect of

persons

persons (although there be respect amongst men) but euery man shall receiue according to his workes, the Prince as well as the Subiect, the Rich as well as the poore.

If a Iudge then should come into a Citie, and should iudge the greatest part of the Citie to death, sparing no man, *nec precio, nec prece*, neither by bribes, nor entreaties: would not euery man in that Citie bee in great perplexity and feare? So feare this Iudge, who shal come with thousands of Angels in great Pompe, Maiesty, & Glory, into the City of this world, and iudge the greatest part of mankind to death and damnation, sparing no man; neither *precio*, nor *prece*, neither by bribes, nor yet by intreaties, a Iudge that will vse no partiality: A Iudge that is able to destroy both body and Soule in hell fire for euermore: Feare this Iudge, this terrible Iudge, this iust Iudge, this strict Iudge, that will not suffer one idle word to escape in iudgement: thou that hast offended this Iudge by thy mani- Iam. 4. 12.

manifold tranſgreſſions, thou that haſt deſerued for them euerlaſting torments in the pit of hell, feare him, quake and tremble before him, at the hearing of this hard ſaying: But I ſay vnto you, that of euery idle word that men ſhal ſpeak, they ſhal giue account thereof at the day of Iudgement.

If Paul a choſen veſſell, and a faithfull ſeruant of Ieſus Chriſt, was afraid of this iudgement: If the iuſt and vpright man Iob cryed out and ſayd: *Quid agam, quò me conuertam cum venerit Dominus ad iudicandum?* What ſhall I doe, ô whither ſhall I turne mee, when the Lord commeth to iudgement? If bleſſed Hilary (who from the fourteenth yéere of his age ſerued the LORD in ſingleneſſe of heart, and in ſincerity of life to his liues end) was afraid of this day, as it appeareth by his ſpéech vpon his death-bed: *Egredere anima, egredere: quid times? quid dubitas?* That is, Go forth, O Soule, goe forth: Why art thou afraide? Why doubteſt thou? thou haſt ſerued Chriſt theſe ſeuentie yeeres,

Iob. 31. 14

Hilarion.

yeeres, and art now afraid to depart? If these holy men were afraide of this terrible day, how oughtest thou (O sinner) that art defiled with sinne, from top to toe, that hast not serued thy God (as thou oughtest) one day in seuentie yeeres, how oughtest thou to quake and tremble? If the Iust shall scarce bee saued, where shalt thou (poore wretch) appeare? 1.Pet.4.18

If the people of Israel trembled at the presence of God on Mount Sinai, when the Lord gaue vnto them his Lawe, and (as a Schoole-Master) read a Lecture to all the world: how terrible will his presence be when he shall come to exact this Lecture at thy hands, how thou hast conned the same? Exo.16.18

If Iohn and Daniel, at the sight of a milde Angell, fell vpon the earth as dead: how shalt thou (poore sinner) indure the presence of this terrible Iudge? If Haman could not abide the angrie countenance of King Ahasuerosh, how shalt thou (O wicked man) abide Apoc.1.17 Dan.8.17 Hest.7.6

abide the angry countenance of this frowning Iudge? If Adam for the commission of one sinne, ranne from God in great feare, and hid himselfe behinde the bush: whither shalt thou (O sinnefull Adamite, that hast committed as many sins, as starrs in sky, as haires on head, and sands by Sea, *Immo horum numerus numero non claudi-* (*datur vllo:*

Gen.3.8.

Yea, the number of them is not to be numbred) whither (I say) shalt thou desire to runne? and where shalt thou wish to hide thy selfe from this terrible Iudge? O(sayth Augustine) *Mallent impij esse in inferno, quàm videre faciem irati Iudicis*: The wicked had rather be tormented in hell, then see the face of this fearefull Iudge. Then shalt thou cry to the mountaines; *Cadite super me*, Fall vpon me: and to the hils, *Abscondite me à facie sedentis super thronum, & ab ira Agni: id est*, Hide mee from the face of him that sitteth vpon the Throne, and from the wrath of the Lambe.

Augustine.

Apoc.6.16

Then shall the Booke be opened, *videlicet*,

delicet, the euidence of thy workes in this life, recorded freshly in the testimony of thine owne conscience, and in the true and infallible memorie of Gods eternall wisedome: then shall thy sinnes be set in order before thine eyes: heauen and earth shall witnesse against thee: yea, thine owne Conscience shall condemne thee: and *Conscientia est mille testes*: Thy Conscience is a thousand witnesses to condemne thee. The diuell shall pleade hard (most pitifull wretch) for thy Soule and body, accusing thee on this manner: *O Iudex iustissime*, O most iust Iudge, thou hast, in the abundance of thy loue, suffered many torments of hell vpon the Crosse at Golgotha, for the redemption of this wretch: thou hast offered him (times innumerable) redemption, iustification, and endlesse happinesse: yet neuertheless hee hath despised thee, and hated thy instruction, and hath chosen rather to follow me, then thee; rather to walke in iniquity, after my example, then in holinesse of life, after thine; he hath cho-

Psal. 50. 11
Psal. 50 4.
Rom. 2. 15

chosen to be my seruant, rather then thine: therefore what remaineth, but that thou shouldest refuse him, that refused thee, and that I should receiue him to euerlasting torments, that hath hitherto serued me?

When thou (poore soule) shalt heare this pitifull Plea, and confesse the same to be too true: what shall become of thée, or whither shalt thou turne thée for comfort? Alack, alack, thou shalt haue no hope of saluation: for aboue thee, thou shalt sée the Iudge angry with thée for thy sinnes, and the blessed Angels reioycing and laughing at thy destruction: beneath thee, thou shalt sée hell open, and the fiery Furnace ready to receiue thée to torment: on thy right hand, shall be thy sinnes accusing thee: on thy left hand, the diuels readie to execute Gods iudgements vpon thée: within thée shall lye thy Conscience gnawing: without thee, the damned crue bewayling, on euery side fire burning; and then shalt thou receiue this lamentable sentence: Goe from me, ye cursed,

Mat.25.41

curſed, into euerlaſting fire, which is prepared for the diuell and his angels. Euery one of theſe words are able to cut thy heart aſunder. Goe from mee: Hitherto I haue bin a Father to thée, I haue beſtowed many comfortable benefits vpon thee, I haue had great care of thee; but now goe from me into torments inexpreſſable, where thou ſhalt cry vnto mee, but I will not heare thee: in torment ſhalt thou lye comfortleſſe, in hell thy torment ſhall be endleſſe: I will put a gulfe betweene thee and me, to make thy torments remedileſſe: thou ſhalt bee dying alwaies, yet neuer dead: thou ſhall ſeeke death, but neuer finde it: thou ſhalt bee burning alwaies, yet neuer burnt to death: thy meate ſhall be griping hunger, and famine intolerable, thy drink ſhall be lakes of fire and brimſtone: thy muſicke ſhall bee howling and roaring of crying diuels, and weeping, wailing, and gnaſhing of teeth.

Goe.

Apoc. 9.6. Luke.6.25.

Pſal.11.6. Mat. 13.42

Ye curſed: Thou haſt been called hitherto by renowned and glorous ti-

Ye curſed.

tles;

tles; as Prince, Duke, Noble, Reuerend, Master, &c. But now thou shalt haue another title: thou shalt be called Cursed: cursed shalt thou bee of God, whose curse is *Pœnarum inflictio, id est:* punishment: cursed shalt thou be of all the blessed Angels in heauen, whose curse is *Conscientiæ cruciamen, id est:* vexation of thy conscience: Cursed shalt thou bee of all the diuels in hell, whose curse is *Pœnarum executio, id est:* the execution of thy punishment prescribed; according to that of the Poet; *Minos examen, Radamanthus dat cruciamen: tertius heu frater tertia iura tenet, id est:* One diuell rippeth vp thy examination, another diuell tormenteth thee, the third is not behinde to adde one torment to another vpon thee. Cursed moreouer shalt thou be of all the damned crue, whose curse is *Pœnarum aggrauatio, id est*, the augmentation of thy torment: Thus cursed shalt thou bee of all things for euermore.

Into euerlasting fire

Into euerlasting fire: O miserable torment! There were some comfort to

to the damned soule, if these torments should haue end; but that shall neuer be. O miserable wretch! Thou shalt bee bound hand and foot, and cast into this euerlasting fire. In respect of which fire, all earthly elementall fire is but as fire painted on a wal; thy torments shall bee endlesse, easelesse and remedilesse. Mat. 22.13

Which is prepared for the diuel and his angels: Heauen was prepared for thée, and not hell: thou wert borne to glory, and not to torment; but because thou hast chosen to follow the diuell, and not Mée, therefore, Go from me, yee cursed, into euerlasting fire, which is prepared for the diuell, and thee his wicked angell, vvhere thou shalt lye weeping and wayling, and gnashing of thy teeth for euermore. Which is prepared.

The consideration of these things should stirre vp euery Christian to loke about him, to be carefull and circumspect to all his wayes, that hee tread not his shooe awry at any time, that he offend not this feareful Iudge

in any thing, that at this day of iudgement hee may finde him a gentle and louing Lambe, and not a Lyon of Iuda; for as to the wicked this Iudge is terrible, so to the godly he is a friendly and a welcome Iudge: as to the wicked the day of Iudgement is a day of desolation, a day of clouds and blacknesse; so to the godly it is a day of Redemption: yea, the godly shall leape for ioy at that day; and for the comming of that day, the blessed Spirits in heauen cry out, saying: How long Lord! and the blessed ones vpon earth desire the comming of this day also; saying with Paul, *Cupimus dissolui, & esse cum Christo: id est*, We desire to be dissolued and to be with Christ; and praying with Iohn, *Veni Domine Iesu*, Come Lord IESVS, come quickly. Let euery Christian therefore so lead his life, that it may goe well with him at that day: What if I haue all the world, and lose my soule at that day, what doth it profit me?

Zeph. 1. 15

Apoc. 6. 9, 10.

Phil. 1. 23.

Apoc. 22

Mat. 16. 26

If a man bee called to appeare before some earthly Iudge, he will haue an

an especiall care to array himselfe in the best manner he may, and to behaue himselfe accordingly, that hee may be the better accepted of him. So euery Christian, against the day of Iudgement, when hee must appeare before the King of Kings, and Iudge of all the world, must haue an especiall care to put on the Wedding garment of Christs Righteousnesse and Regeneration, lest hee be sent packing to hell with the wicked, and all those that forget God.

Mordecay, because hee went basely in sackcloth, could not bee permitted to come into the Kings Palace: and doest thou thinke (whatsoeuer thou art) that thou shalt be admitted into that Glorious Palace of the King of Heauen, hauing on the stinking, defiled, and abominable garment of impurity, and the menstruous cloth of iniquity? No, no, the Lord will spue thee out of his mouth: a stinking carkas stinketh not so before men, as a polluted sinner in the nostrils of Almighty God. Hest. 4. 2

Dan. 1. 4

Nebuchadnezzar would haue no children in his Palace, but those that were wise and beautifull: and doest thou thinke that the King of Heauen and earth will haue any fooles; that is, sinners (for the sinner is called a foole in the Scripture: The foole sayth in his hart there is no God) to dwel with Him in his Palace: or dost thou think that any vgly person shall be suffered there, that is, any sinner: (for the sinner is an vgly, and abominable thing in the sight of God:) No, the Lord will entertaine none into his Kingdome, but such as are beautifull, shining in holinesse, puritie, and righteousnesse, as the portals of the burnish Sunne: such as are without spot or wrinkle, *Omnino ad imaginem suam*: altogether like vnto him: holy as hee is holy, pure as he is pure: Such wil the Lord haue in his Kingdome to sing Halleluiah: Saluation, and Glory, and Honour, and Power be to the LORD our GOD.

Psal. 14. 1

Apoc. 19. 1

Therefore as the thiefe is exceeding prouident, and very carefull how he may

may answere the Iudge at the Barre: and as in earthly Courts men will be very carefull to prouide an answere against they be called: yea, and will make some friend to the Iudge, that they may speed the better: so likewise euery Christian soule should carefully prouide a good answere against hee bee cited by the Apparitour Death, to appeare before Christ at the generall Court of heauen: and that then it may goe well with him, let him get some friend to moue the Iudge in his behalfe, as he tendereth the welfare of his deare Soule. And who must that friend be? not Mary, nor Peter, but it must be CHRIST IESVS, that sitteth at the right hand of his Father in glory, and maketh dayly intercession for the sinnes of the whole world. Get him for thy Proctour (who offereth himselfe to all) and then happy shalt thou be; the Diuell shall not preuaile against thée, for CHRIST hath broken his head; the gates of hell shall not preuaile against thee; for Christ hath conquered them: & death shall not

hold thee captiue, for Christ hath ouercome it: Happy art thou that art in such a case; yea blessed art thou, if thou hast the Lord for thy God.

Pfal.144. 15.

Thus much for the third part of this Text: namely, of the Iudge, to whome we must giue an account.

Text. But I say vnto you, that of euery idle word, &c.

Thefourth part. 4 When wee shal giue an account: It is said heere, at the day of Iudgement.

The time when this great and generall day shall be, cannot be knowne of mortall man: yea, it is not for man to know of it: as we may reade in the Acts: It is not for you to know the times and seasons, which God hath put in his owne power: yea, Christ himselfe knoweth not of this day. But of that day and howre (saith Marke) knoweth no man, no, not the Angels which are in heauen, neither the Son himselfe, saue the Father, *id est*: Christ according to his humane Nature knoweth not of it, but according to his Diuine Nature, hee knoweth of it

Acts. 1. 7.

Marke.13.

it as well as God the Father: for hee is co-equall with God the Father, in knowledge, Wisedome, and in all things whatsoeuer: yea, he knew of this day before the foundation of the world was layd; yea, Hee himselfe shall sit Iudge at that day.

God will not haue vs know of this day, when it shall be, for these three causes.

1 To proue and try our patience, faith and other vertues: to see whether we will put our whole trust and affiance in him, although we know not the time of our dissolution. 1

2 To bridle our curiosity, and peeuish inquisition after such (too high) matters: *Quæ supra nos, nihil ad nos:* That which is aboue our capacity, we ought not to meddle withall. 2 *Aristotle.*

3 To keep vs in continuall watchfulnesse: for if we knew certainly the day of death and iudgement, surely it would be a great and forcible motiue to drawe vs to a loose, negligent, and secure kind of life. Watch therefore (saith the Euangelist) becausse yee Mat.24.42

know not when your Master will come. For these three causes the Lord will not haue vs know of the time of iudgement.

Although (my beloued in Christ) we know not the certainty of the time of this day: yet neuertheless wee must know, that this great and generall day cannot be far off, both according to the Prophesies of holy Fathers, as also to the truth of holy Scriptures.

Augustine. Augustine, in his booke vpon Genesis, against the Manichees saith, that the world should last fiue ages: the first from Adam to Noah; the second from Noah to Abraham; the third from Abraham to Dauid; the fourth from Dauid to the transmigration of Babylon; the fifth from the transmigration of Babylon, to the comming of Christ in the flesh; the sixth from the comming of Christ in the flesh, to his comming againe to iudgement. So that according to his Prophesie, wee liue in the last age, which last age is

1. Ioh. 2. 28 called of Iohn, *Hora extrema*, or *hora nouissima*,

nouissima the last houre: But how long this last houre doth last, he that is Alpha and Omega, the First & the Last, the euerlasting God alone doth know.

The Hebrewes they boast of the Prophecy of Eliah, a great man in those dayes: hee prophesied that the world should last 6000. yeeres: 2000. before the Law, 2000. vnder the Law, and 2000. from Christ to Christ. *Eliah.*

If this his prophecy holds true, the world cannot last 400. yeeres: for since Christ his comming in the flesh, it was 1617. at Christs-tide last past, according to the computation of the Church from time to time. But leauing men, and comming to the Scriptures, which cannot erre, for *Humanum est errare*; Man may, yea and doe many times erre.

Saint Paul saith to the Corinthians: Wee are they vpon whome the ends of the World are come. If therefore the ends of the world were come vpon them that liued aboue 1562. yeeres agoe, then surely Doomes day cannot now possibly be farre off. 1.Cor. 20. 11.

Iam.5.9 Iames likewise sayth: Behold the Iudge standeth before the dore.

Mat.3.2 Iohn Baptist preached Repentance to the Iewes, saying: Repent, for the Kingdome of Heauen is at hand.

So that by these places of Scripture it is euident, that the Generall day of Iudgement is at hand: as also by the signes and tokens which should goe before this day immediately, of which, many; yea, almost all, are already fulfilled.

Moreouer, wee must (deare brethren) know, that there is a two-fold iudgement; the one called a particular Iudgement, the other called a generall Iudgement.

1 Death what. 1 The particular Iudgement is exercised and executed vpon euerie man, immediatly after death, which is, *Segregatio animæ à corpore*: A separation of the soule from the body.

Heb. 9.27 2. Es.14.15 Of this particular iudgement wee may reade in the Epistle to the Hebrewes: It is appointed vnto men that they shal once dye, and after that commeth Iudgement. And though the generall

generall iudgement commeth not these 4000 yéers; yet particular iudgement commeth at the day of our death; and loke as we at the day of our death shal be found, so shall wee be iudged: and as we then shall be iudged, so shall we be iudged at the generall iudgement.

2 The general iudgement (of which this Scripture speaketh) is exercised and executed vpon al men together, by Christ: who shall, by his power, raise all those vp againe that haue bin dead from the beginning of the world, to that time: and they shall be presented all together (being againe vnited to their soules) before Christs Tribunall seat, who shall come downe in a Cloud from heauen, in great Maiesty and Glory, with thousands of blessed Angels attending vpon him: and he shal giue sentence vpon al in general: the wicked shall bee cast into euerlasting fire, and the godly he shall carry vp with him into *Cœlum Empireum*, the third and highest heauen, (where hee now in body reigneth and remaineth) there to reape ioyes vnspeakable for euermore. But

But some man may obiect and say,

Ob. Why (I pray you) shall there bee a generall iudgement, when as all are iudged in the particular iudgement? what, shall there be two iudgements executed?

Ans. There shall (notwithstanding the particular) be a generall iudgement, and that for three causes.

1 1 Because in the particular iudgement, the Soule of man is iudged only: but then both Soule and body shall be iudged.

2 2 In the particular iudgement, the Soule only is either rewarded or punished: but then both Soule and body, either shall bee rewarded with ioyes, or punished with torments.

3 3 There shall be a generall iudgement, to declare to all the world, assembled then together, the iust iudgement of God. that he hath iustly saued the Godly, and iustly condemned the wicked: yea, the very wicked themselues shall confesse no lesse.

By reason of this generall iudgement, some light-brain'd Heretikes there

there be that ſay, that there is no par-
ticular iudgement at all, and that the
Soule immediatly after death is not
iudged; for whereas it is ſayd, *Hodie*
mecum eris in Paradiſo: To day thou Luke 23.
ſhalt be with me in Paradiſe, the ſpéech 43.
of our Sauior to the Thiefe: they take
that word (*hodiè: id eſt*, to day) for 1000
yéares; and bring for proofe hereof the
place of the Pſalm, A thouſand yeeres Pſal. 90. 4
in thy ſight are as yeſterday.

But to anſwere them: this place
of Scripture is not ſo to bee vnder-
ſtood, as that a thouſand yéares ſhould
bée taken for a day, or a day for a thou-
ſand yéares: for hee ſaith not, a thou-
ſand yéeres are a day: but a thouſand
yéares in the ſight of God, that is, in
reſpect of the eternity and euerlaſting-
neſſe of God, are as a day: It is there-
fore ſpoken on this maner, to expreſſe
the eternity of God, as if hee ſhould
ſay: A thouſand yéares with man, in
reſpect of the eternity of God, are but
as a day: for as many as are, haue bin,
and euer ſhall be the dayes of man, ſo
many thouſand; yea, ſo many thou-
ſand

ſand thouſands yéeres is the Eternitie of God: He is Alpha and Omega, the Firſt and the Laſt, before all beginnings, and ſhall neuer haue ending.

Againe, they alleage that place of
Gen. 2. 17 Geneſis: In that day that thou eateſt thereof; (namely, of the forbidden fruit) thou ſhalt dye the death.

Ob. Now (ſayth the Heretique) that day they dyed not, but liued many hundred yéeres after: Therefore, by a day, is vnderſtood many hundred yéeres.

Anſ. But I anſwer, that that day (wherin Adam did eate of the forbidden fruit) euen that day did hee dye: that is, that day by ſinne he was ſeparated from God, then the which ſeparation no death is greater: for; *Vt vita corporis eſt anima, ita vita animæ eſt Deus; tolle animam, perit corpus, tolle Deum, moritur anima: id eſt*, As the ſoule is the life of the body, ſo God is the life of the ſoule; take away the ſoule, the body dieth, take away God, the Soule is dead: So Adam that day dyed in Soule, being

Auguſtine.

ing ſeparated from the Lord; yea, that day Adam was made ſubiect to death in this life, and in the life to come; that day hee had the beginnings of death ſeazing vpon him: for hee was preſently caſt out of Paradiſe, into the ragged world, hee was curſed and all his poſterity; yea, hee ſhould haue gone to hell, had not the ſecond Adam broken the head of the ſubtil ſerpent that inticed him to ſinne. Yea, the Thiefe vpon the Croſſe had Paradiſe that day in his ſoule, in which hee ſuffered in body; although hee had it not in ſo full meaſure, as hee ſhall at the generall day, when his Soule ſhall take vnto it the body againe: *Hodiè*, to day, thy ſoule with my ſoule, ſhall be in Paradiſe: that is, in my Fathers Kingdome.

Where is now the Heretique that confoundeth particular iudgement?

Where is now the Epicure, that thinketh there is no iudgement at all?

Where is now the ignorant Papiſt, that dreameth of Purgatorie? and he that fondly thinketh that there is

is *Limbus Patrum*, and *Limbus Puerorum?* and where are those that imagin of a place of aboad, betweene heauen and hell? I turne them altogether to the Hebrewes for wisedome, in this point, where they shall find, that after death, the Soule of man is iudged.

Heb. 9. 27

Phil. 1. 23. Would Paul haue so earnestly desired to haue béen dissolued, if he should not presently haue been with Christ? He sayth, That in this world wee see in a glasse darkly. Wée sée but Gods back-part as Moses did: that is, but a little of the fauour of God: But then, that is, after this life ended, we shall see God face to face: that is, wee shall haue the full fruition of him.

1. Cor. 13. 12.

Exo. 33. 23

Luk. 19. 22 Wee reade of Diues and Lazarus, that after death, the one was iudged to heauen, the other to hell: which is a Parable, to signifie the truth of this particular iudgement.

Eccl. 12. 7 And (to conclude this point) wee read in Salomon: That the dust returneth to the earth from whence it came, and the Spirit to God that gaue it.

So that we may learne from hence the

the vncertainty of the day of Iudgement. Well sayth Bernard: *Nihil certius morte, hora mortis nihil incertius*: that is, Nothing is more certain then death, and there is nothing more vncertaine then the houre of death.

The vse hereof. *Bernard.*

Let euery Christian therefore (that wisheth the saluation of his Soule at the day of death and Iudgement) beware of security and careleſſe liuing: let no man deferre repentance, and amendment of life, leſt death come when hee looketh not for it, and so being vnprepared, he bee cast into hell-fire.

The old world had 120. yeeres to repent in: Niniue had 40. dayes to repent in: Israel had 40. yeeres to repent in: but thou (O man) knowest not how long thou hast to liue: thou hast no leaſe of thy life, thou art here to day, and gone to morrow: when the houres of thy life bee ended, and the glaſſe out-runne, thou muſt away: death wayteth for thee in euery place, and at all times; therefore waite thou for it, playing the fiue wiſe Virgins, that

Gen. 6. 3
Ionas 1. 4
Pſa. 9. 5, 10

Mat. 25. 4 had the candle of faith burning in the lamps of their hearts, nourished with the oyle of loue and workes.

Ierusalem, because she could not be brought to repentance, shee was destroyed: many hundred thousands of her children were famisht to death: and many hundred thousands taken captiue by Titus Vespatian, the Roman Emperor: many cast to wilde beasts and deuoured. *Iosephus.*

The children of Israel, because they were a stiffe-necked people, and a froward generation, and would not be brought to Repentance; how many thousands of men lay slaine in the Wilderneſſe: 600000. Males, except Ioshua and Caleb.

Gen. 7. 23 The old world, because they would take no warning, and could not bee brought to amendment of life: the flood drowned them all, except faithfull Noah and his godly family; And except thou repentest, thou likewise shalt perish; according to that of Luke: Luke 13. 3 Except yee repent, yee shall all likewise perish: Beware therefore and re-

repent betimes : *Fœlix quem faciunt aliena pericula cautum* : Happy is hee whom other mens harmes do make to beware.

Refuse no good motions knocking at the doze of thy heart, but entertaine them willingly ; according to the counsell of Auguſtine : If he offereth thee grace to day (ſaith hee) take it, make much of it, for thou knoweſt not whether hee will offer the ſame to morrow : Make no long tarrying to turne to the Lord, and put not off from day to day : the longer thou remaineſt in thy ſinne, the harder it is for thee to repent : for, *Qui non eſt hodie, cras minus aptus erit* : If thou beeſt not fit for amendment to day, thou wilt bee leſſe fit to morrow. Therefore, while the Lord ſpeaketh to thee, make him anſwere : while he calleth vnto thee, let there be an eccho in thine heart, as was in the heart of Dauid: Seek ye my face : thy face Lord will I ſeeke : And while it is ſaid to day, harden not your hearts: In no caſe deferre repentance: for the day of death and iudgement is

Auguſtine.

Poet.

Pſal. 27. 9.

vncertaine; as sayth Chrysostome: *Pœnitenti veniam spospondit, sed viuendi in crastinum non spospondit*, that is, The LORD hath promised pardon to him that repenteth, but to liue till to morrow hee hath not promised.

Obiect. But some there bee in the world, that will say; (the more it is to bee lamented) I am young, I will liue a while after my hearts desire, and in my old age I will repent mee of my sinnes: for God hath promised (who will be as good as his word.) At what time soeuer a sinner doth repent him of his sinnes from the bottome of his heart, I will put all his wickednes out of my remembrance, sayth the Lord. And will pray to the Lord for forgiuenesse of their sinnes, as Augustine sayd before his conuersion: *Ignosce (pater) ignosce mihi, at noli modo*: Forgiue me my sinnes, but not now: let me sinne in my youth, and pardon me in mine age: Thus they would desire to dye the death of the righteous: but they would not liue the life of the righteous: but let these graceless persons

Eze.18.21. 22.

Augustine.

persons (that thus defer repentance) beware of two things.

1 Let them beware of suddaine death: let them take heed, lest they be cut off in the middest of their sins; as Iobs Children in the middest of their banquetting and ryoting were suddainly slaine by the fall of a house: and as the Floud came unlooked for, and drowned the old world. Iob. 1. 18.

Liuie reporteth a fearefull example of suddain death: saith he, There were two old men that frequented two harlots, and presently vpon the fact committed, they both suddainly dyed: the one was thrust thorow with a dagger: the other dyed suddainly of an Apoplexy: which is a disease ingendred of abundance of grosse humors, which doe fill those vessels and receptories of the head, from whence commeth feeling and mooving of the body, as sayth GALEN, and therefore they that haue this disease, are depriued of all sence, feeling and mouing. *Liuie.* *Galen.*

Let euery lusty Younker and des-

perate ruffian, set this fearefull example before his eyes.

Againe, the young man dyeth as soone as the old: the Lambes skin is brought to the Market, as well as the old Crones: true is the saying of Augustine: *Vita dum crescit, decrescit: vita mortalis & mors vitalis: id est*, Life while it increaseth, decreaseth; life is dying, and death is liuing. *Augustine.*

2 Let all men that refuse the mercy of God, and deferre their repentance, know, that repentance is not theirs at command, but it is the great mercy of God: and it is to be feared, that they that haue refused it offered, when they would haue it, they shall go without, according to that country Prouerbe: If you will not when you may; when you will, you shall haue nay: And it is commonly séene, that *Qualis vita, finis ita:* as a man liueth (commonly) he dyeth: He that will liue without repentance, must look to dye without repentance.

Though God spared the Thiefe at the last gaspe, yet let no man presume of

of that: for that was a medicine against desperation, and not a matter of imitation: saith one; God spared one, that no man might despaire; hee spared but one, that no man might presume.

Let every man therefore (in the feare of God) without all delay, seeke for amendment of life: let them (as Gregory wisheth) *Plangere plangenda:* Bewaile their sinnes that ought to bee lamented: and as they haue giuen their members as weapons of vnrighteousnesse to iniquity, so let them now giue them as weapons of righteousnesse to holinesse. Repent (deare brethren) betimes. Rom. 6.13

Viue Dei gratus, toti mundo tumulatus:
Crimine mũdatus, semper transire paratus. Poet.

That is:

Liue vnto God a thankfull wight,
And to the world dye:
Cleanse thy selfe from wickednesse,
Alwaies ready hence to flye.

Play the wise Steward, lay vp

treasures in heauen for thy soule; imitate the Pismire, which gathers in Summer, whereby shee may liue in Winter.

Damascene. Damascene reporteth an excellent History touching this purpose: sayth he, There was a country where they chose their King of the poorest and basest sort of the people, and vpon any dislikement taken, they would depose him from his Throne, and exile him into an Iland, where hee should bee starued to death. Now one wise fellow (considering hereof) sent money before into that Iland, into which hee should be banished: and when he was banished, he was receiued into the Iland with great triumph.

So, against thou be banished by death from this world, without penny or farthing, (for naked thou camest, and naked thou must goe) thou must prouide while thou art in this life, whereby thou mayst liue in Heauen hereafter.

Let nothing therefore make thee deferre thy amendment, but whilest

Christ

Christ calleth thee, run vnto him. Put on Ieromes resolution, who sayd: If my Mother were hanging about my necke, if my brethren were on euery side, howling and crying, and if my Father were on his bare knees, kneeling before me, to detaine me in their wicked and sinfull course of life, what would I doe? I would shake of my Mother to the ground, I would despise and hate all my kindred and kinsfolkes, and I would tread and trample my Father vnder my feete, thereby to flye to CHRIST, when hee calleth mee. *Ierome.*

So shouldest thou resolue the amendment of life. The Lord of heauen for his sweet Sonne Christ Iesus his sake, grant to thee (deare Reader) and me, to both of vs his holy Spirit, that wee may stand vnblameable before the Iudge, at that great and generall day: that we (being cloathed with the long white robes of righteousnesse) may bee in the number of those to whom it shall bee sayd then: Come, yee blessed Children of my Father,

Father, inherit the Kingdome which was prepared for you from the beginning of the world. Grant this, deare Father, for thy deare Sonnes sake, Christ Jesus, our only Lord and Saviour: to whom with thee and the holy Spirit, wee ascribe all Power, Glory, and Dominion, and sing Halleluiah to thee (O blessed Trinity) for euer and euer: Amen.

A True and Comfortable *Exposition of the* Lords Prayer.

FOrasmuch as praier to the Soule is as necessarie, as the Kéele to the Ship, the Foundation to the House, the moisture to the Tree, and the sinewes and ioints to the bodie: And forasmuch also as wee can haue neither grace to beléeue, nor grace to obey, without feruent and faithfull prayer, I haue thought good, as briefly as I can (for the helping of the Ignorant in the performance of this Christian duety) to expound the prayer

Prayer of our Lord, being the perfect ground of all our prayers; that ſo, we praying in wiſedome, may pray with comfort: for, alacke, thouſands (it is to be feared) that haue this prayer, Ad vnguem: at their fingers ends, are altogether ignorant of the worthy contents of the ſame.

Concerning which prayer, I obſerue theſe foure things.

1 Firſt, the occaſion hereof, and that was vpon the complaint and ſuite of the Diſciples, who (being weake in this gift) entreated Chriſts help, ſaying: Maſter, teach vs to pray, as *Iohn* alſo taught his Diſciples: And he ſaid vnto them, When yee pray, ſay: *Our Father which art in heauen, &c.*

Luk. 12. 1, 2

So that Chriſt gaue them this prayer, not onely to vſe the preſcript forme thereof, but alſo to frame al their prayers ſutable to the ſame.

2 Secondly, The breuity hereof, containing but ſixe, and thoſe ſhort Petitions.

It

It pleased Christ in his wisedome to make it briefe and short, for these three causes.

1 That it might be sooner learned, and better kept. 1

2 That it might bee often repeated, and not wearisome. 2

3 That it might take away all excuse from those that in any respect neglect prayer. 3

Thirdly, The excellencie hereof; and that is double. 3

1 In respect of the Author, it was made by Christ himselfe, who is the wisedome of the Father. 1

2 In respect of the Subiect; for it containeth in it (though neuer so short) whatsoeuer is necessary for Gods glorie, our present good, and euerlasting comfort. 2

Fourthly, The necessity hereof; it is as necessary to the Christian soule, as a Castle or Bulwarke to the Citie. 4

This Prayer (whereof I haue spoken) conteineth in it generally three things.

First,

1 First, a Preface.
2 Secondly, Petitions.
3 Thirdly, a Conclusion.

The Preface. The Preface is set downe in these words: Our Father which art in heauen.

The Preface consisteth of 2. parts.

1 The first part concerneth our own selues, in these words: Our Father.

The secód part. The second part of the Preface concerneth God, in these words: Which art in heauen.

1 The first part of the Preface concerning our selues, containeth in it two things.

1 First, a Duety.
2 Secondly, a Prerogatiue.
1 First, a Duety, in this first word, Our.

(Out Note. In this word (Our) we are taught what loue, care, and affection, should raigne in the members of the Mystical Body.

Wee should pray for the whole Body of the Saints, as well as for our owne soules. The eye seeth not for it selfe alone, but for the good of the whole

whole body: the hand laboureth not for it selfe alone, but for the whole body: So should we craue all comfortable Graces for our Brethren, and for the whole Body of Christ Iesus, as well as for our owne selues.

Secondly, a Prerogatiue, in this word Father. 2

By (Father) heere is not onely vnderstood the first Person of the Trinitie, but the whole Trinity. For as God is sayd to bee our Father, in respect of Creation, Redemption, and Preseruation: So the whole Trinity haue their parts in them all. (Father.)

Againe, the name of (Father) when it is put with any other Person of the Trinity, is taken personally, that is, for the first Person of the Trinity: but when it is put with his creatures, it is taken essentially for the whole Trinity.

So that in Christ our Mediatour, Wee that were by nature the children of wrath, are become the Sonnes of GOD, and Heires of eternall Life. And this is the great prerogatiue of the Ephes. 2.3

the Children of GOD.

Note. To be the sonne of a mighty Monarch and great Prince, is high eminence: but to bee the Adopted Sonne of God, vnspeakeable is the excellency of this title.

Vses. 1 Herein the loue of God doth first appeare vnto vs: Behold, what loue 1.Ioh.3.13 the FATHER hath shewed on vs, that we should bee called the Sonnes of GOD.

2 Secondly, by this word (Father) our faith is much strengthned in our prayers; for wee pray not to an inexorable iudge, but to a mercifull Father, who can deny vs nothing, as we may comfortably reade, Math. 7.9.10.11.

3 Thirdly, we haue good warrant to call God Father, and it is no impudency so to do; for we haue Gods promise: Ezek.36. 28. You shall be my people, and I will bee your GOD: Luk. 11.2. Wee haue Christs warrant: When yee pray, say; *Our Father*: And wee haue the holy Ghosts instruction: Rom. 8.15. Yee haue receyued the Spirit of Adoption, whereby we cry, *Abba* Father.

Fourthly,

Fourthly, if God be our Father, then let vs haue a continuall care (like good children) to giue him his due loue, and deserued honour, as hee calleth for the same of vs in the Prophet: A Sonne honoureth his Father, and a Seruant his Master: If I bee a Father, where is then mine honour? and if I bee a Master, where is then my feare? Mal. 1.6.

Thus much of the first part of this Preface.

The second part of this Preface concerneth God in these words: Which art in Heauen. The secõd part.

This second part concerning God, containeth in it a double description.

First, A description of the Maiesty of God. 1

Secondly, A discription of the Habitation of God. 2

The description of the Maiesty of GOD, in these words contained (Which art) **is double.**

First, A discription of his Immutability: *Which art.* 1 Which art *Note.*

The Lord in his Essence is immu-

table, and in his Attributes without ſhadow of change: the Lord therefore
Exod.3.14 ſending Moſes to Pharao, bad him ſay on this manner: I AM, hath ſent me.

And as God is thus immutable in his Eſſence and Attributes: ſo is hee immutable in his Word: Heauen and
Mat. 24.35 earth ſhall paſſe away, but my Words ſhall not paſſe away.

And this is a Doctrine of much comfort, that the Lord in his Word and Promiſe is vnalterable, and without mutability or change.

Note. Secondly, A deſcription of his Eternity: *Which art.*

The Lord is to day, yeſterday, and the ſame for euer: Hee was before all beginning, & ſhall neuer haue ending: Hee was not in time, neither ſhall He end in time, but remaineth the ſame for euer.

3 In heauen Thirdly, A deſcription of Gods habitation, in theſe words: (In heauen.)

We are here to know, that God cannot properly be ſaid to be in a place, becauſe he is an infinit, & incomprehenſible Spirit: He is in heauen by his glory

glory, in earth by his mercy, in hel by his vindicts, and in the depth of the seas by his miracles. Behold, the heauens, and the heauens of heauens are not able to containe the Lord. Heauen is his seat, earth is his foote-stoole, &c. 1. King 8. 27.

Yet the Lord is said to bee in heauen, as Psal. 2.4. But he that dwelleth in heauen, shall laugh them to skorne. and Psal. 113. 5. Who is like to the Lord our God, that hath his dwelling on high? that is, in heauen: and Psal. 123.1. I lift vp mine eies to thee, that dwellest in the heauens.

God is said especially to be in heauen, for these foure causes.

First, because his glory is most manifested in heauen: euen as the seate of the soule, the head and the heart may be said to bee, because the soule is most seene there, though it be not in any one place of the body included: so the Lord is said to be in heauen, because his glory doth there most appeare. 1

Secondly, because heauen is the 2

place where Christs Body is, and heauen is the Palace of Angels, and Court of Saints, where they behold the glorious face of God.

3 Thirdly, because God doth there raigne perfectly, and to him there is done absolute obedience.

4 Fourthly, because from thence hee manifesteth himselfe to vs, by Reuelations, Oracles, Visions, and the like; and from thence hee gouerneth the world, sending light, heate, raine, and such like.

Note. So that, in that he is said to bee in heauen, his Maiesty doth not only appeare, but also his Dominion and Power, to which all things in heauen and earth are subiect; as his Goodnes in the word (Father) so his power in these words (in heauen) are manifested to vs.

Vses. This therefore first teacheth vs,

1 that wee must humble our selues in our prayers before the great God of heauen and earth, who is able to damne both body and soule in hell fire.

He-

Secondly, wee must come before Him with all possible reuerence, because Hee is not an ignoble father, or earthly, but an heauenly Father, and a glorious Maiesty. 2

Thirdly, wee must mount vp our hearts to heauen when wee pray, and there be present with God. 3

Fourthly, wee must pray especially for Heauenly things, we must looke for all good things for body and soule from thence, and our conuersations must likewise be holy and heauenly. 4

Thus much of the second part of this Preface. —

The second part of this Prayer, are the Petitions themselues, in number sixe. The second part.

The first three concerne Gods glory, the latter three our owne good. The first Petition.

The first Petition: Hallowed be thy Name.

This is put in the first place, to shew that Gods glory is to be preferred aboue all things, euen aboue the care of our owne soules saluation. *Note.*

Hallowed. By hallowed, or sanctified, is not meant that we should adde holinesse to God; but to acknowledge Gods Maiesty holy, and every way excellent, as it is: the like phrase is used in the Gospell of Luke: Wisedome is iustified of her Children: that is, acknowledged and declared to be iust. Luk. 7. 35.

Name. By the name of God, is not heere meant his Commandements, as Leuit. 22. 32. Neither the authority of God, as Mat. 28. 19. But by the name of God is vnderstood the Essence of God, as 1. King, 5. 5. and Psal. 116. 13. and his attributes, by which his Maiesty is made known in some measure to vs, as his Wisedome, Power, Holinesse, Mercy, Iustice, &c.

So that in this Petition wee desire these three things.

1 First, that we may be enlightned to know the Maiesty of God aright.

2 Secondly, that wee may confesse and acknowledge the Lord to be such a one, as the Scriptures haue recorded of him concerning his Greatnes, Worthinesse, and Attributes, that he is

is a ſpirituall ſubſtance, moſt Wiſe, moſt Holy, Eternall, Infinite: that he is Great without quantity, Swéet without quality, Euerlaſting without time: in his Greatneſſe Infinite, in his Power Omnipotent, in his Wiſedome ineſtimable, in his Iudgements terrible: Inuiſible, yet ſéeing all things; Immutable, yet changing all things; Immoueable, yet moning all things.

Thirdly, that wee may giue vnto him his due honour, and beare his Image of holineſſe before the world; in the heart by louing him and beléeuing in him: in the tongue, by reuerent ſpeaking of him, by praying to him, and praiſing him; in the whole man, by obeying him, and holily liuing to him. 3

Theſe therefore faile in the performance of this firſt Petition.

Firſt, all Atheiſts that acknowledge no God. 1

Secondly, all Heathen Idolaters, and ignorant perſons, that worſhip not God aright. 2

3 Thirdly, all Infidels, that depend not vpon his all-commanding Power and might.

4 Fourthly, all proud persons, that seeke not Gods glory, but their owne.

5 Fiftly, all swearers, and all that vnreuerently take the name of this great IEHOVAH in their mouths.

6 Sixtly, all hard hearts, that will neither be allured by his mercies, nor moued by his iudgements.

7 Seuenthly, all vnthankfull wretches for the benefites continually receiued from him.

8 Eightly, all that are negligent in offering vp the Spirituall sacrifice of prayer, and call not vpon his name.

9 Ninthly, all prophane people, and vngodly liuers whatsoeuer, as Adulterers, Drunkards, Lyers, &c.

Thus much concerning the first Petition.

The secõd Petition. Thy

The second Petition: Thy Kingdome come.

This word (Thy) sheweth that there is a double Kingdome. First, the

the Kingdome of God. Secondly, the kingdome of Sathan, called the kingdome of darkneſſe, Col. 1. 13. Wee pray therefore that ſinne may not reigne in our mortall bodies, that wee may not bee bond-ſlaues to the prince of the ayre, but that the Lord would admit vs into his Kingdome, and rule and reigne ouer vs by his holy Word and Spirit.

This word (Kingdome) is taken many wayes in the Scriptures. Kingdom.

First, it is taken for the gouernment of the whole world: as Pſalm. 145. 13. Thy Kingdome is an euerlaſting Kingdome, and thy Dominion endureth throughout all ages. 1

Secondly, it is taken for that gouernment, whereby the Lord ruleth and reigneth in the hearts of the Elect in this World, by his Word and Spirit, which is called the Kingdome of Grace: The Kingdom of God is within vs, *Luke* 17. 21. 2

Thirdly, it is taken for that gouernment whereby hee ruleth in heauen, moſt perfectly in the Saints and 3

Angels

Angels, and this is called the Kingdome of Glory: In this Kingdome the Elect shall reigne with Christ for euer: Psal. 49. 14.

In this Petition, the first acceptance is not to be vnderstood, but the second of Grace, and the third of Glorie.

So that in this Petition we desire these three things.

1 First, that the Lord would build in vs the Kingdom of Grace, and rule in our harts by his Word and Spirit, sanctifying our spirits to al obedience and godlinesse.

2 Secondly, that this Kingdome of Grace may bee increased in vs dayly, That wee may grow, *Ephes.* 4. 15. in grace and godlinesse; from the measure of the gift of Christ, *Eph.* 4. 7. to the measure of the age of the fulnesse of Christ. *Ephes.* 4. 13.

3 Thirdly, that our hearts may bee inflamed to long for, and desire the Kingdome of Glory, that sinne and all wickednesse confounded, we may perfectly glorifie our heauenly Creator, as

as Paul prayed, Phil. 1. 23. I desire to be dissolued and be with Christ: and as the Saints of God: Romans 8. 23. Wee that haue receiued the first fruites of the Spirit, euen wee doe sigh and mourne, waiting for the Adoption, euen the Redemption of our body.

These therefore faile in the performance of the second Petition:

First, they that suffer sin to raigne in their mortall members, and yeeld obedience thereunto. 1

Secondly, they that quench the Spirit of God, and will not be ruled by the good motions and holy directions of the same. 2

Thirdly, they that make no conscience of their wayes, that contemne the counsell and hearing of the word, and pray not heartily for the free passage and flourishing estate of the same. 3

Fourthly, they that labour not for perfection in grace. 4

Fiftly, they that are not prepared for the comming of CHRIST, neither

ther wish nor long for his appearance in glory.

Thus much concerning the second Petition.

The third Petition. Will.

The third Petition: Thy will be done in earth, as it is in heauen.

The will of God is double.

1 **First,** An hidden wil; **which is the immutable purpose and decree of future euents: Which will is alwaies done, neither can it be changed, or altered by any.** My counsell shall stand, and I will doe whatsoeuer I will, *Esay* 46. 10. **Neither can any resist this Will:** as Prou. 21. 30. There is no wisdome, no vnderstanding, no counsell against the Lord.

2 **Secondly, the Wil of God is taken metaphorically, for whatsoeuer doth declare his Wil, and proceed from the same, as his Precepts, Counsels, and Lawes, which the Apostle calleth the** Good will of God: *Romans* 12. 2. **and this Will is called the** Reuealed Will of God: **because it is reuealed vnto vs by his Word: Of this Will wee** read,

reade, Psal. 103. 21. Prayse the Lord, all yee his seruants which doe his will: that is, his Commandements: this is the Will which wee pray may bee done.

So that in this Petition, we desire these three things.

First, to deny our selues and our owne wils, and to doe the will of God, and to submit our wils to Gods will, as well in aduersity, as prosperity. Thy Will. 1

Secondly, to doe it without delay, while wee are vpon the face of the earth breathing. In earth. 2

Thirdly, to do it as the Angels doe it in heauen: that is, zealously, readily, carefully, and sincerely. The Cherubins haue fire wings: two to couer themselues from the face of the Lord; two to couer their feete from men; and two to fly withall, and to doe the will of their Creator, as Psal. 103. 20. Euen as: These words doe not here signifie equality, but similitude, as some imagine, because we cannot doe the will of God so perfectly As in heauen. 3 As it is.

fectly as the Angels doe: yet, in my iudgement, wee ought to ſtriue for perfection, and reſolue perfect obedience to his will.

Theſe therefore faile in the performance of this third Petition.

1 Firſt, the Papiſt that doth imagine he hath Free-will to do that which is good.

2 Secondly, they that follow their own wil, either in life or iudgement.

3 Thirdly, they that will not with patience ſubmit their wils to Gods will in aduerſity.

4 Fourthly, they that poſt off their obedience till their death-bed, and refuſe to giue their whole life to the doing of Gods will on earth.

5 Fiftly, they that are contented with imperfect obedience, taking men, and not Angels, for their example.

6 Sixtly, they that are luke-warme in the ſeruice of God, and not zealous.

7 Seuenthly, they that ſeeme to doe Gods Will, and doe it to bee ſeene of men, as Hypocrites, and doe it not ſincerely.

Thus

Thus much concerning the third Petition.

The fourth Petition: Giue vs this day our daily bread. The fourth Petition.

Giue: **We are taught from hence to ſéek our food and maintenance from God, for hee is Lord and giuer of all good things.** Giue.

Ob. **The rich man, that hath plenty, néedeth not to call vpon God in this Petition.** Ob.

Anſw. **Rich men, if they want Gods bleſſing, they haue nothing, but want (in effect) all. Rich men therefore daily muſt haue this word (Giue) in their mouthes, notwithſtanding their abundance, and that for theſe two cauſes.** Anſ.

Firſt, that God would preſerue that which they haue for many of rich do ſome become poore, by fire, water, théeues, &c. 1

Secondly, that God would bleſſe it vnto them: for a chip, yea a ſtone will nourish life as ſome as bread, if Gods bleſſing bee not vpon it: therefore 2

fore it is called the Staffe of Bread: *Esay* 3.1. Take away a Staffe from an old man, and he falleth; so take away Gods blessings from the bread, and it is unprofitable.

This day. This day: The Lord will haue vs pray for the present day, and not for longer time, for these 3. causes.

1 First, that hereby wee may bee brought to depend vpon his continuall prouidence by faith, from day to day: thus hee dealt with Israel for Manna, Exod. 16.

2 Secondly, that we may hereby lay aside our excessiue care and prouision, for the things of this life.

3 Thirdly, that hereby wee may be brought to see the vncertainty of our liues, that wee cannot promise to our selues so much as to morrow, as wee may read in Iam. 4. 14. To day therefore wee begge our dayly bread, to morrow (it may be) we shall haue no need of this Petition.

Our. Our: Though this bread bee the Lords gift, yet for these two causes it is called Our.

First,

First, to shewe vnto vs, that in Christ we haue right and interest in the good creatures of God, as in the 1. *Corinth.* 3. 22. Yee are Christs, and all things are yours. God hath giuen vs Christ, and in him all things; they are but vsurpers that receiue them out of Christ. 1

Secondly, to shew that that bread is onely Our, which we obtaine from God, by diligent paines in a lawfull vocation. 2

Daily: Because our liues cannot continue, without a dayly supply of these necessaries, as by common experience we do finde. Dayly.

Bread: By bread is meant here (by the figure Synecdoche) all things necessary for this tẽporary life, as meat, drinke, cloth, peace, liberty, &c. so it is taken in Genesis; Thou shalt eate thy bread with the sweate of thy browes: that is, thou shalt get thy liuing by labour and the sweat of thy browes. Bread. Gen. 3. 19

So that in this Petition we desire these three things.

1 First, that God would in Christ vouchsafe vs all things necessary for the maintenance of our mortall life.

2 Secondly, that Hee would blesse our paines and labours in our vocations to this end and purpose.

3 Thirdly, that he would giue them vnto vs at such times, and so often as natures necessity requireth, which is dayly and hourely.

These therefore fayle in the performance of this fourth Petition.

1 First, they that attribute to the creature vertue of refreshing, which commeth meerely from the blessing of the Creator.

2 Secondly, that vntrustfully hoord vp for time to come: as the foole, Luk. 12. 19. Soule, take thy rest, for thou hast goods layd vp for many yeeres.

3 Thirdly, they that eate not their owne bread, as Vsurers, Theeues, Cheaters, Deceiuers, Lyers, &c.

4 Fourthly, that idly spend their daies without paines and labour in a lawfull Vocation.

Fiftly,

Fiftly, that pray for ſuperfluous things, and for whatſoeuer is more then neceſſary. 5

Sixtly, that depend not vpon Gods Prouidence, euen for the leaſt things, as a morſell of bread. 6

Seuenthly, that are couetous, and not contented with that which they haue more or leſſe. If we haue wherewith to bee cloathed and fedde, in the feare of God, let vs therewith be content. 7

Thus much concerning the fourth Petition.

The fifth Petition: And forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs. The fifth Petition. Forgiue &c.

Our ſinnes are called debts in the Goſpell of Luke 11. 4. in regard of the reſemblance between them; for as a debt doth bind a man either to make ſatisfaction, or elſe goe to priſon; ſo our ſinnes bind vs, either to ſatisfie Gods Iuſtice, or elſe to ſuffer eternall damnation.

And becauſe we cannot, of our ſelues, ſatisfie the one, nor willingly

would in our ſelues ſuffer the other, in Chriſt therefore wee ſue to the Lord for the forgiueneſſe of them.

And vnder this forgiueneſſe of ſinnes are vnderſtood theſe benefits, as Iuſtification, Sanctification, Redemption and Glorification.

Our ſinne

Againe, by ſinne, heere is not meant the guilt only, but the puniſhment alſo due to vs, for the ſame.

As wee forgiue.

As wee forgiue, &c. Theſe words are not (as Papiſts imagine) the cauſe why God ſhould forgiue vs; becauſe wee forgiue others, but a ſigne that God will forgiue vs.

Therefore theſe words (as we forgiue, are added for theſe two cauſes.

1

Firſt, for our inſtruction: to teach vs, that God requireth this at our hands, that wee ſhould forgiue, as we would be forgiuen; that we ſhould be mercifull, as he is mercifull; you know how he was ſerued, that hauing his debt forgiuen him, would not forgiue his brother.

Math. 18. 34.

2

Secondly, for our comfort, to giue vs to vnderſtand, that if wee, which be

be ſinnefull men, can remit wrongs and iniuries done againſt vs, much more will our heauenly FATHER (whoſe mercy is aboue al his workes) forgiue his ſeruants, when, in true repentance they ſhall turne vnto him: O, he is very ready to forgiue!

And in forgiuing our brethren, we are to knowe, that wée may forgiue the iniurie done againſt vs, but not the ſinne therein done againſt God: God onely forgiueth ſinnes: He that ſtealeth, offendeth the Law, the iniury is done againſt him from whom hee ſtealeth, but the ſinne againſt Gods Law: Thou ſhalt not ſteale: he may forgiue the iniurie, but God onely muſt the ſinne.

So that in this Petition wee deſire theſe thrée things.

Firſt, vpon our confeſſion and true humiliation for ſinne, that it would pleaſe the LORD not to lay to our charge, either the guilt or punishment of our ſinnes, but in the righteouſnes, and in-vtterable paſſion of IESVS CHRIST; hee would raze them 1

out of the booke of his memorie, and ſaue our ſoules aliue.

2 Secondly, that by the infallible teſtimony of his good Spirit, and by a reſolute perſwaſion of faith, hee would aſſure our conſciences of the frée remiſſion of them, and ſeale vs vnto the day of Redemption, Epheſ. 4.30.

3 Thirdly, ſéeing God requireth the like forgiueneſſe at our hands towards our brethren, we further entreate his grace, that we may as heartily forgiue iniuries done againſt vs, as we deſire forgiueneſſe of our owne ſinnes at the hands of God.

These therefore faile in the performance of this fift Petition.

1 First, the hereticall Nouatians are here condemned, who deny forgiueneſſe of ſinnes after Baptiſme.

2 Secondly, the Church of Rome alſo is here confounded, that auerreth that GOD doth remit the fault, but not the puniſhment; a doctrine dangerous, diſcomfortable, and diueliſh.

Thirdly,

Thirdly, the Catharists are heere also confuted, who thinke they can be without sin in this life. 3

Fourthly, they that confesse not their sinnes, and grieue not for their corruptions. 4

Fiftly, that runne (by wilfull disobedience) dayly vpon Gods score, and haue neuer care to come out of his debt. 5

Sixtly, that endeuour not to keepe a cleere conscience towards God and men. 6

Seuenthly, that labour not for the peace of conscience, that the world can neither giue nor take away. 7

Eightly, that are so maliciously bent against their brethren, that by no meanes can be brought to forgiue them: these men are so farre from forgiuenesse at the hands of God, as (in effect) they pray that he would neuer forgiue them; a matter most fearefull, and much to be lamented. 8

Thus much concerning the fifth Petition.

The sixth Petition.

The sixth Petition: And leade vs not into temptation: But deliuer vs from euill.

Leade vs not:

Lead vs not: to bee led into temptation, is to bee ouercome of temptation, and ensnared therewith, as a Fish is taken in the net: CHRIST was tempted, but not led into temptation.

God is sayd to leade vs into temptation in these two respects.

1 First, because He permitteth Sathan to tempt vs.

2 Secondly, because in his iustice he vseth him as an instrument of his wrath.

Into tẽptation.

Into temptation: Temptation in Scriptures is taken two manner of wayes.

First, for that temptation wherewith the Lord doth proone and trye those that are his, of which Moses speaketh: Exod. 20. 20. Feare not, for God is come to proue you: that is, whether you wil obey His Precepts, as you promised, Exod. 19.8.

Againe,

Againe, *Pſal.* 66. 10. Thou, ô God, haſt proued, thou haſt tryed vs euen as ſiluer is tryed. Gods tryals alway tend to his owne glory, and the good of his children.

Secondly, it is taken (and that more generally) for that temptation wherewith the Diuell doth aſſault men; and this is any inticement of the Soule, or heart (either by the corruption of mans nature, the allurements of the world, or the ſuggeſtion of the diuell) to any ſinne. 2

And in this ſence, God is ſayd not to tempt any man, Iam. 13.

The Fathers define temptation to be a corrupt affection, tending, or enticing to euill: and to imagine this to come néere God, it is horrible blaſphemy.

The matter of temptation is in vs, euen our owne concupiſcence; the Diuell néedeth but to bring his bellowes to this fire, and it is forthwith kindled.

But deliuer vs from euill: By euill is not heere meant temptation (for temp- But deliuer, &c.

temptations are many times profitable) but by euill is meant the sinne to which wee shall be tempted by the diuell, the world, and our owne concupiscence, which is of it selfe simply euill.

Lead vs not into, &c. that is, though thou sufferest vs to bee tempted, yet suffer vs not to be led away and ouercome of temptations, but deliuer vs from whatsoeuer euill we shall at any time be tempted to.

So that in this first and last Petition, we desire these 3. things.

1 First, wee craue for grace at the hands of GOD, whereby wee may withstand sinne, and repell the power of temptations, and not be swallowed vp of them.

2 Secondly, wee craue that by the power of Gods all-sufficient grace, when sinne assaulteth vs, we may not be ouer-come of it, but ouer-come it, and be deliuered from the power and slauery of it.

3 Thirdly, seeing sin, many times, is more powerfull ouer vs, then grace

grace in vs, wee desire that it may not take roting in vs, to reigne in our mortall bodies, but speedily we may be recouered and deliuered from it.

These therefore faile in the performance of this Petition.

First, all that imagine God to bee the Author of sinne; GOD is the permitter, but not the Author; God is the author of every action, but not the Author of the euill inherent. 1

Secondly, those that desire absolutely to bee freed from all temptations: for it is not sayd, let mee not be tempted, but, lead me not into temptation; for alas! this is the greatest temptation of all, not to be tempted at all. 2

Thirdly, those that presumptuously thinke, that of themselues they are able to withstand temptations, and of their owne power. 3

Fourthly, those that are careless, and respect not whether they ouercome, or be ouercome of temptation; that are as ready to yeeld to temptation, 4

on, as the Diuell and the flesh are ready to tempt them.

5 Fiftly, those that liue and lie in sin, and seek not to be deliuered from this their damnable estate.

6 Sixthly, those that flie not the appearance of euill, that preuent not the beginnings of sinne, and eschew not the company of traders in iniquitie.

Thus much concerning the sixth and last Petition.

The third part. The Conclusion.

The third and last part of this Prayer, is the Conclusion, in these words set downe: For thine is the Kingdome, the Power, and the Glory, for euer and euer: *Amen.*

Thine is the Kingdome.

For thine is the Kingdome.

The Kingdome is said to bee the Lords for these two causes.

1 First, because hee is owner of all things that are.

2 Secondly, because hee hath soueraigne rule ouer all things at his will.

The Power.

The Power: All power is of God, and from God that we haue.

And

And Glory: All glory is due to the Lord our God. And Glory. 1

First, the reason why wee pray to God, is, because, whatsoeuer wee haue, we haue it from God, for he is King and Lord ouer all: and whatsoeuer strength of grace wee haue, wee haue it from God, the fountaine and giuer of all grace.

Secondly, the reason why wee would haue our prayers granted, is, that Gods Kingdome, Power, and Glory, may be aduanced, because the Kingdome and Power is the Lords, to him we pray; and because all glory appertaineth to him, wee returne to him thanksgiuing, and the glory of al: saying with the Psalmist: Not to vs, O Lord, not vnto vs, but vnto thy name giue the glory. 2 Psal. 115. 1

These therefore faile in the right knowledge of this conclusion.

First, that deny the generall gouernment and prouidence of God, thinking all things come by fortune or chance. 1

Secondly, that deny his omnipotency,

tency, and that all power and strength do come only from God, and that rest vpon their abilities for any thing.

3 Thirdly, that take to themselues, or giue to any other, glorie and honour, which onely are due vnto the Lord.

Amen. Amen: This last word is taken two wayes.

1 First, for a witnesse of our faith, and then the acceptance of this word is, It shall be so: we beleeue that the Lord in his good time will grant our requests.

2 Secondly, for a testification of our feruent desires, and then the acceptance of this word is, So-be-it: wee desire the Lord to grant our petitions made vnto him.

In the first acceptance wee are admonished to pray Faithfully; in the second, we are admonished to pray Feruently: which two (Faithfully and Feruently) are the principall things to be obserued in prayer.

And this word is as well to be spoken of the Minister as the people, though

though, for the most part, the Minister putteth it off to the people.

These therefore faile in the right vse of this word.

1

First, that offer vp praiers to God, and are not perswaded in their hearts that the Lord will heare them and helpe them; these finde small comfort in their prayers.

1

Secondly, that pray luke warmely and coldly, their tongue walking, and their hearts without feeling; that are not earnest with the Lord, and that end them not vp with grones that cannot be expressed.

2

Three prayers neuer speede for a blessing.

First, *Timida*, a Fearefull Prayer, when we beleeue not that we shall be heard.

1

Secondly, *Tepida*, a Luke-warme Prayer, when we pray in deadnesse of heart and drowsinesse of minde, without fervency of Spirit.

2

Thirdly, *Temeraria*, a rash Prayer, when we pray either without wisedome, or due consideration.

3

Three

Three prayers speede for a blessing.

1 First, Fidelis, a Faithfull Prayer: when wee are perswaded that in Christ, the Lord will grant all good things vnto vs.

2 Secondly, Humilis, an Humble Prayer; when wee (considering the greatnesse of Gods Maiesty, and our owne basenesse and vnworthinesse) in all humility and lowlinesse call vpon his name.

3 Thirdly, Feruens, a Feruent Prayer, when we powre out our hearts before God, when wee pray with zeale and entire deuotion of the soule.

Thus much concerning the Conclusion of the Lords Prayer.

THe Lord of infinite mercy and of endlesse consolation; guide our hearts and direct our Spirits, by the holy direction of his good Spirit, in all our praiers, and in all other our Christian duties, that wee may in them all giue him true seruice, and answerable obe-

obedience, and so follow him faithfully and obediently in grace in this world, that wee may be admitted to sing Halleluiah to his Maiesty for euermore in the world to come, and that for Christ Iesus his sake, who is our onely Lord and Sauiour: To whom with the Father and the blessed Spirit, three glorious Persons, but one and the self-same Essentiall God, we offer vp, from the bottome of our hearts, all possible Power, Honour, Dominion, and Thanksgiuing for euer, and euer:

Amen.

FINIS.

THE RACE Celestiall.

OR,

A speedie Course to *Saluation*.

The Fourth Impression.

1. Cor. 9. 24.

So runne, that yee may obtaine.

Printed at *London* for *Henry Bell*.
1618.

TO THE MOST

High and Mighty, most Gracious and Religious PRINCE, IAMES, *by the grace of God*, of Great *Britaine*, *France*, and *Ireland* King, Defender of the Faith Apostolicall, &c. All blessed hap in this life, and eternall blisse in the life to come.

THe picture of puritie, and patterne of Piety, (most Gracious and dread Soueraigne Lord) holy Bernard *by name deciphereth out at large the grosse enormity of that vgly vice Ingratitude, saying: that it is* Inimica

 animæ,

animæ, exinanitio meritorum, diſperſio virtutum, &c. *An enemy to the Chriſtians ſoule, an exile of merits, a ruine of vertues, and a conſuming fire, that ſcorcheth vp the fountaine of all godlineſſe. Leſt therefore I ſhould condemne my ſelfe of this ſenſuall ſin, and challenged bee of groſſe Ingratitude; I haue preſumed (crauing pardon for my arrogant audacity herein) in token of my loyall dutie to your ſacred Maieſty, to tranſport theſe lines Laconicall, and letters Impolite, to the happy hauen of your Princely heart, wiſhing to your Royall Grace, the ſiluer of all earthly proſperitie, and the gold of all celeſtiall felicitie. If your Highneſſe reſpect the matter; it is celeſtiall: if your Supremacy the manner, it is too too terreſtriall: Yet pardon (moſt religious Prince) this my bold attempt, partly weighing the compulſion of entire affection, and*

part-

partly conſidering the neceſſitie of your ſimpleſt ſubiects crudition. Thus ceaſing further troubling your Maieſties ſacred eares, proſterning my ſelfe vpon the knees of ſubmiſſion, at your Highneſſe foot-ſtoole, for pardon for my preſumption heerein; I begge without intermiſſion, before the Throne of Grace, that it would pleaſe the Almighty to bleſſe, protect & defend your Royall Maieſtie, your bleſſed Bedfellow, and all your Royall Iſſue, in this life preſent, and in the life to come, crowne you all with the Crowne of immortall Glory: and that for Ieſus Chriſts ſake our onely Lord, and euer-liuing Sauiour. AMEN. *From* Hempſtead *in* Eſſex, *this* 16. *of* October. 1608.

Your Maieſties moſt humble ſeruant, and moſt loyall ſubiect,

HENRY GREENWOOD.

THE RACE

Celestiall, or,

A speedy Course to salvation.

1. Cor. 9. 24.

So runne, that yee may obtaine.

Boetius in his Booke *De consolatione Philosophiæ*, saith: *Quod vnicuique viro bono inserta est quædam cupiditas boni id est*, That in every good man there is inserted a fervent desire of that which is good. Now the true and chiefest good thing that may possibly be desired of mortall man (in which only the soule of man is fully satisfied) is the Lord God: according to that of S. Augustine: *Fecisti nos Domine, ad te, & inquietum est cor nostrum, donec quiescat in te: id est,* Thou

Boetius.

Augustin. in lib. confes.

Thou haſt created vs (O Lord) for thine owne ſelfe, and our hearts are diſquieted, vntill they find a firme reſt in thy ſelfe. And (as well ſaith S. Bernard) *Illud eſt verum, & ſummum gaudium, quod non creatura, ſed Creatore concipitur: id eſt*, that is the true and chiefeſt ioy, which is conceiued, not of the creature, but the Creator.

Bernard.

Now the Lord (that is *Omnium ſummum bonorum*, Of all good things the chiefeſt) can by no meanes be obtained, but by a true and liuely faith in Jeſus Chriſt his welbeloued Son, proouing it ſelfe by good fruites of amendment, by whom wee are reconciled againe to the Lord, and brought into the fauour of the moſt High, of which by our ſinnes wee haue iuſtly beene depriued: As well ſaith Leo: *Non dormientibus peruenit regnum cœlorum, nec otio, nec deſidia torpentibus premium æternitatis promittitur: ſed vigilantibus & benè viuentibus: id eſt*, The Kingdome of Heauen falleth not to the Sluggards ſhare, neither is eternall bliſſe promiſed to idle and euill perſons:

Leo.

persons: but only to those that liue by faith, and are vigilant in the workes of godlinesse.

The holy Apostle therefore, hauing in the former Chapters of this his first Epistle to the Corinthians, earnestly & industriously taught them the true path that leadeth to life: hauing also perceiued that they had embraced his doctrine willingly, and run in the same in some measure cheerefully: he doth heere in this golden simile, (that they might haue their portion in the Lord) exhort them to perseuerance, holding out to the end of their liues, knowing that of our Sauiour in the Gospell to bee true: Hee that endureth to the end, the same, and none but the same shall bee saued. Mat. 10. 22

In which words the Apostle borroweth a similitude, A certamine cursorio: from a terrestriall Race for a temporary prize: for as in that Race many runne, but one receiueth the prize: namely, he that all the rest out-strippeth, and commeth first at the

the end: euen so in the Race of Christianity no man shall be crowned, but he that holdeth out to the end of his life: yet notwithstanding there is this difference in this similitude, that in the Race terrestriall he is onely guerdoned with reward that toucheth first the But; and in this Race Celestiall, not onely one, but all may bee crowned with euerlasting blisse.

In which excellent Simile the Apostle compareth, *Cursui vitam: stadio pietatem: præmio salutem: id est,* Our life to a Race, or running: Piety and Godlinesse to a Race wherein we must run; and euerlasting blisse to a promised reward.

Text. So run, that ye may obtaine. That is, so liue in this life, vnder the Gospell of Christ Iesus, that yee may obtaine euerlasting life in the life to come. In which heauenly exhortation of Paul, we may generally obserue these three things.

1 First, *Quid sit currere,* What is meant by this word, *Run.*

2 Secondly, *Qualiter currendum,* how wee

wee must runne to obtaine. *So runne.*

Thirdly, *Præmium promissum*, the reward promised, to all those that run lawfully. 3

First, Run. By this Race, or Running, is vnderstood this present life of man. 1

The life of man is compared to many things: some of the Philosophers haue compared it to a bubble: some to a sleepe, some to a dreame, some to one thing, some to another.

Iob compareth it to a Winde: the Prophet Dauid comparth it to a shadow: Iames to a vapour: Peter to a flower: Esay to grasse, and the Apostle Paul, in respect of the celerity and swiftnesse thereof, compareth it heere to a Race or running. *Quid aliud* (saith S. Augustine) *est vita nostra, nisi quidam cursus ad mortem? vita dum crescit, decrescit, vita mortalis, & mors vitalis: id est*, What is our life but a certaine running to death? Our life, while it increaseth, decreaseth: our life is dying, our death is liuing.

Iob. 7.7. Psal.109. 23. Iam. 4. 24. 1. Pet. 1. 24. Esay 40. 6.

Augustine.

The Traueller, the longer he goeth on

on his iourney, the neerer hee is his iourneys end: the children of Iſrael, the longer they wandred from Egypt, the neerer they were the promiſed land; ſo euery mortall man, the longer he liueth, the neerer he is his iournies end, Death: for Time and Tide ſtay for no mans young haires do ſoone turne gray, and active youth is ſoone metamorphoſed into crooked age: *Cito pede labitur ætas: id eſt,* The dayes of man do ſwiftly paſſe away. *Tempora labuntur, tacitiſq; ſeneſcimus annis, & fugiunt fræno non remorante dies: id eſt,* time ſwiftly paſſeth, and old age ſoone commeth on; no bridle ſo ſtrong, as can keepe in our galloping dayes.

Poet.

Ouid.

Hee that runneth in a Race, neuer ſtayeth, till hee commeth the at end thereof: ſo euery mortall Wight (*volens nolens*, willing, nilling) neuer ſtayeth, till death, the end of his race, ſtayeth him. The picture of Patience (Iob by name) conſidering the ſwift paſſage of the dayes of man, compareth them to the ſwift Race of a Poſt, ſaying, *Dies mei velociores ſunt curſore:*

Iob. 9. 25.

id

id est, My daies are swifter then a Post: yea swifter are they then a Weauers shuttle, they are as the motion of the swiftest ship in the Sea, and as the Eagle that flyeth fast to her prey. Our yeeres are spent (saith the Psalmist) as a tale that is told: yea, our life is quickly cut off, and we are soon gone. Therefore fitly is our life compared here of S. Paul (in regard of the velocity thereof) to a Race, or Running. Iob.7.6. Iob.9.26. Psal.90.9. Psal.90.10

From hence every Christian is to learne this lesson, that (seeing our life is nothing else but a running to death) he redeeme the time, make much of it, whiles he hath it: for the houre spent cannot be recouered, time passed cannot be recalled.

Ecce nunc tempus acceptum: (sayth the Apostle) Behold now the accepted time, behold now the day of saluation. This life is the time wherein our election must be made sure, and sealed vp to our spirits by the infallible testimony of the good spirit of GOD: This life is the time, wherein every man 2.Cor.6.2.

man in his calling, must worke out his saluation with feare and trembling: This life is the time wherein we must be admitted into ye kingdome of Feare, if euer wee looke to be admitted into the kingdome of Glory: In this life must wee be matriculated into the mysticall body of the Church, if euer we will look to sit at the Bridegroomes Table in heauen: In this life must we haue heauen in inchoation, if after this life wee will haue it perfection.

The Husband-man will in no wise slacke his opportunity, and omit his time in tilling and sowing his ground, that in summer hee may haue the better croppe: The Trades-man will not misse his faires and markets, that hee may increase his stocke the more in those his painefull affaires: The Storke in the ayre, the Turtle, the Crane, and the Swallow obserue their times, as sayth the Prophet: the little silly creature (the Ant by name) gathereth in Summer, whereby shee may liue in winter. Euen so should euery

Ierem. 8. 7

Prou. 6. 8.

euery Christian take his time, and treasure vp (with the painefull Bee) the hony of good workes in the hiue of his hart in this life, that he may (with the faithfull seruant) be welcommed into his Makers ioy, in the life to come. But alas, alas, men are so assotted with blindnesse and ignorance, that they may be sent to the very senselesse creatures for wisedome in this point. Aske the beasts, and they shall teach thee; and the fowles of heauen, and they shall tell thee (sayth the iust man Iob:) or speake to the earth, and it shall shew thee, or the fishes of the sea, and they shall declare vnto thee. Iob. 12. 7, 8

Esays Oxe knoweth his Masters stall, and his Asse his Masters crib: but miserable man hath not knowne his Maker. Esay 1. 3.

O let vs not be worse then Horse, Asse and Mule, that haue no vnderstanding: but let vs (in the feare of God) know our times and seasons: Let vs seeke the Lord while he may be found, and call vpon him while hee is neere. Esay 55. 6 Let vs in no wise put off our

amendment from day to day: Let vs liue no longer in careleſſe ſecuritie, like ſenſuall, brutiſh, and helliſh Epicures, that neither beleeue, nor yet reſpect the Iudgement to come: that ſing that curſed Epitaph of Sardanapalus:

Poet. *Ede, bibe, lude, charum præſentibus exple*
Delitijs animum: poſt mortem nulla voluptas:

Id eſt, Eate, drinke, play and be merrie; liue in all kinde of pleaſure: for, after death there is no pleaſure: That ſay with the old man in the Poet:

Becauſe my dayes are ſhort
which I haue here to liue;
To women, wine and pleaſant ſport,
I meane my ſelfe to giue.

Let vs not be like thoſe fooliſh Virgins, that knocked at the gates of heauen too late, when the doores were ſhut againſt them: For, after this life there ſhall be no place for pardon, nor time for Repentance; therefore, in time

time looke to the welfare of thy deere Soule, that thy Soule may fare well, not for a time; but for euer.

One depth (ſaith the Pſalmiſt) calleth for another: The depth of our miſery cryeth for the depth of Gods mercy: let vs therefore be as ſwift in running the race of Chriſtianity, as our liues are ſwift to leaue vs: let vs bee as ſwift to kill ſinne in vs, as ſinne is to kill vs. O (beloued) let vs be as ſwift to pull out the ſting of the Scorpion (which is ſinne) as he is with his ſting ſwift and ready to ſtabbe vs at the heart, and wound our ſoules incurably: that when death, the end of our Race, ſhall come, (which is moſt certaine, and yet his time moſt vncertaine) it may be vnto vs, as it is to all the Saints of God; *Ianua vitæ, finis miſeriarum, initium refrigerij, ſcala aſcenſionis in cœlum: id eſt*, The gate to life, the end of miſeries, the beginning of euerlaſting refreſhing, and the Ladder of aſcenſion to the higheſt and happieſt heauens. Pſal. 42. 7.

Text. So runne, that ye may obtaine.

2 Secondly, *Qualiter currendum? id est*, How must we runne? To obtaine. So runne.

If wee will runne to obtaine, wee must runne these three wayes.

1 First, *Directè, rectâ viâ*, the right way.

2 Secondly, *Celeriter seu festinanter*: Swiftly or speedily.

3 Thirdly, *Perseueranter*, Perseuerantly, holding out to the end.

1 First therefore, that wee may obtaine, we must run directly, the right way that leadeth to life.

Those that run in a Race, will not make the furthest way about the neerest way home (as we say) but they will take the shortest cut that may be, and run the directest way that can be, that they may the rather obtaine: So should wee run in the right way that leadeth to life, if we will obtaine life euerlasting.

Lactant. Lactantius speaking of mans creation, saith; that *Homo incedit erectus in*

in cœlum: id eſt, Man goeth right vp, lifting his eyes towards Heauen:

Os homini ſublime dedit, cœlumq́ tueri (inſſit: Ouid.

Id eſt, God gaue man a lofty face, a face to behold the heauens; whereas other creatures faſten their eyes vpon the centre of the world, from whence they came, hanging down their heads to the earth like Bul-ruſhes. As man therefore was created pure and vpright in Soule, and ſtraight and right in body, carrying his head toward heauen: ſo muſt he run (if euer he will obtaine heauen) in the ſtraight way, and right path that leadeth to Heauen.

Many there are that ſeek the Lord, and finde him not, becauſe they ſéke amiſſe: ſo many there are that run, (yea all men liuing are runners) yet are they far from obtaining, becauſe they run amiſſe.

There are foure ſorts of ground, yet but one fructiferous: there are foure wayes in the world, yet but one

(and that a narrow one) that leadeth to life. Generally, there are but these two: the way of Godlinesse, and the way of Iniquity: whereof, the one in the Gospell of Mathew, is called The broad way, and the other, The streight and narrow gate: yet S. Iohn (considering the multiplicity of this dangerous Labyrinth) doth cut out this broad way into three maine heads: into Luxury, Couetousnesse, and Pride, saying: Whatsoeuer is in the world, is either the concupiscence of the flesh, the concupiscence of the eye, or the pride of life:

1. Ioh. 2. 16

Poet. *Hæc tria pro trino numine mundus habet:*

Id est, This is the trinity which the world doth worship. These wayes are wide and large, and whole multitudes walke in the same: *Magna plenitudo hominum, sed magna solitudo bonorum: id est*, There is a great plenty of men, but there is a great scarcity of good men.

These wayes séeme pleasant to the wal

walked in, yet *Nouiſſima illarum mors eſt*. The end of theſe wayes is death: for the diuel, like a ſubtill fiſher, ſheweth the bait, but hideth the hooke: ſheweth the vnprofitable profit, and vnpleaſant pleaſure of ſin, but hideth the hooke from mens eyes, which is death, according to that of S. Paul, *Stipendium peccati mors eſt:* The wages of ſinne is death here, hell and damnation hereafter. Sinne ſeemeth at the firſt to fawne vpon a man, but yet in the end it will (with Caines dogge) plucke out the very throates of our ſoules. Gen. 4.

In theſe main rodes (the more is the pitty) doth the greateſt part of mankind run headlong to perdition, without any checke of conſcience, remorſe for their ſinnes, or any reclamation in the world. Sinne neuer more then in theſe our dayes of the Goſpell abounded: the diuell hath more followers then Chriſt, the whole multitude cried, Crucifie him, Crucifie him; but there was but one, (and that a ſilly woman) that laboured to ſet him free. Mar. 27. 16

The saying of Paul to the Romans is verified in these our dayes of sin: There is none righteous, no not one: There is none that vnderstandeth: there is none that seeketh God: all haue gone out of the way, all are altogether vnprofitable; there is none that doth good, no not one. Pride, Whoredome, Adultery, Fornication, Vncleanneſſe, Wantonneſſe, Idolatry, Witch-craft, Hatred, Debate, Emulation, Wrath, Contention, Sedition, Hereſie, Couetouſneſſe, Drunkennes, Swearing, Forſwearing, Blaſphemy, Prophaneſſe, contempt of the Word, deſpiſing of Gods Meſſengers, and the like bominations are raigning in euery angle of this our Land; yea our Land is become a ſinke of ſin, a pit of pollution, and a place of abomination; defiled with iniquity, *A vertice capitis, vſque ad plantam pedis: id eſt*, from toppe to toe, hauing no ſound part throughout it: yea, our whole Land is out of course; And it is the great mercy of God, that we are not conſumed.

Rom.3.10, 11,12.

Gal. 5. 19, 20,21.

Lam.3.22.

Yea,

Yea, these last dayes of the world are like to the daies of Israels provocation of the Lord in the wildernesse: wherein we preferre the slavery of Egypt, above the sweete Manna of heavenly blisse.

Yea, that saying of the Prophet is verified of the most part of mankind: That the Children gather sticks, the Fathers make the fire, and the women bake cakes for the Queene of Heaven: That is, they offered sacrifice to the Sun and Moone, and Planets, which they called the Queene of Heaven. So the Beast of Rome with his Antichristian crue, doth sacrifice to Mary, making her an Idoll, and calling her (as in their *Salve Regina*, and *Regina cœli lætare*, doth appeare) the Queene of Heauen. They make Ignorance the mother of their Devotion: Sir Iohn Lacke-latine, and Sir Anthony Ignorance are their chiefest Clarkes, and best Masse-mongers. Ierem. 7.8

Yea, the world is growne to that height of reprobation, that that which is written in Iob, is verified of many:

ny: They ſay to God, Depart from vs, for we deſire not the knowledge of thy wayes: who is the Almighty, that we ſhould ſerue him? Full little thinking that the Lord ſhall anſwer them with the like *Diſcedite*, Depart from me, yee workers of iniquity.

Iob. 21. 14, 15.

Math. 7. 23

Thus we ſee, how the worldlings run in the race of iniquity, the broad way to the lake vnquenchable: ſome in the race of Atheiſme, ſome in Papiſme, ſome in Mahumetiſme, ſome in Paganiſme, but few there are that run in the race of Chriſtianiſme. But thou that wouldeſt be ſaued, thou that wouldeſt ſo runne that thou mayſt obtaine, run not in any of theſe wayes, but flye from ſin, as from a ſtinging Serpent, and a biting Cockatrice: For they that do ſuch things, ſhall not inherite the Kingdome of God.

Gal. 5. 21.

Hac via itur ad ſuperos.

The right way therefore wherein we muſt runne, is the way of Godlineſſe, the way of Chriſtianity, the way of the Word of God, framing all our thoughts, words and operations, according to the preciſe and ſtrict rule of

of the ſame: For, *Factores legis iuſtificabuntur: id eſt*, The doers of the Law ſhall be iuſtified, ſaued and glorified.

This way of Godlineſſe is a bleſſed way to walke in: It is ſweeter than the hony, or the hony combe: *Iugum Chriſti ſuaue eſt, & onus ſuum leue: id eſt*, The yoke of Chriſt is eaſie, and his burthen light. *Mandata eius grauia non ſunt: id eſt*, His Commandements are not grieuous: and his Commandements are exceeding large: Her wayes are wayes of pleaſure, and her pathes proſperitie: It is a lanthorn to our feet, and a light vnto our paths: **It is a pillar of fire to carrie vs thorow the wilderneſſe of this world to the** Celeſtiall Canaan: It is the power of God to ſaluation to euery Beleeuer, both Iew and Grecian: It is able to ſaue our ſoules, it is able to make vs wiſe to ſaluation: it is profitable to teach, to improue, to correct, to inſtruct in righteouſneſſe, and to make vs perfect in all good works.

Pſal.19. Mat.11.30
1.Ioh.5.3
Pſal.119.
Prou.3.17 Pſal.119. 105.
Rom.1.16
Iam.1.21.
2.Tim.3. 15, 16, 17.

It is comfortable in all caſes and parts of our life, both in proſperity and

and aduersity; both in life and death: If we fight, it is a sword: if we hunger, it is meate: if wee thirst, it is drinke: if we be naked, it is a garment: if we be in darknes, it is light: yea (in a word) the Word of God is
Mat.7.13 The high-way to Heauen. Enter therfore in at the straight gate of amendment: and run in the same, from faith to faith, from grace to grace, from vertue to vertue, from strength to strength, till thou beest a perfect man in Christ Iesus.

Rom.13. 12, 13, 14 Cast away the works of darknesse, and put on the Armour of light: walke honestly, as in the day; not in gluttonie, and drunkennes, neither in chambering and wantonnesse, nor in strife and enuying; but put on the Lord Iesus Christ, and take no thought for the flesh to fulfill the lusts of it,
Mat.10.16 Bee wise as the Serpent, be innocent as the Doue.

Amongst diuers points of wisedome to bee found in the Serpent, this is one: namely, Shee casteth her coat, and so renouateth her age, as

Ari-

Ariſtotle ſaith: **Theſe three beaſts,** *Tum Vere, tum Autumno,* both in the Spring, as alſo in Autumne, **doe caſt their ſkinnes, viz. the beaſt like a** Lizzard, **called in Latine** *Stellio: Quia habet maculas, quaſi ſtellas collo infixas*: Becauſe he hath ſpots in his necke like ſtarres: *Lacertus*: the Lizzard; **and** the Serpent. **And to do this, they goe thorow ſome narrow cranny or other, to looſen their ſkinnes, and caſt them within foure & twenty houres. So ſhouldeſt thou** put off the old man with all his workes: **And to doe this, thou muſt goe** *Per ſtrictam rimam pœnitentiæ: ideſt*, Through the narrow cranny, and ſtraight gate of amendment.

Ariſt. de nat. Animal. lib. 8. cap. 17.
Stellio.
Lacertus.
Serpens.
Col. 3. 9.

Meditate therefore (**with the Juſt man**) in the Law of God day & night. **Let the candle of faith burne cleere in the lampe of thy heart, and nouriſh it with the oyle of loue and good workes:** Walke not in the counſell of the wicked: ſtand not in the way of ſinners: ſit not in the ſeate of the ſcornefull: **but runne in the Race of** Liue well, that

Pſal. 1. 2.
Pſal. 1. 1.

that liuing well, thou maſt dye well, and after death eternally ſpéde well, obtayning that bleſſednesſe: Bleſſed are they that dye in the Lord.

Apoc. 13. 14.

Text. So run, that ye may obtaine.

And that wee may run in the Race of Godlineſſe, one Caueat is exceeding neceſſary: namely, that wee auoyd wicked company, which will draw away our hearts from this Race Celeſtiall. *Qui tangit picem, coinquinabitur ab ea: id eſt,* Hee that toucheth pitch ſhall be defiled therewith. *Cum ſancto ſanctus eris, & cum peruerſo peruerteris: id eſt,* With the holy thou ſhalt bee holy, and with the froward thou ſhalt learne frowardneſſe: for birds of a feather will flye together.

Eccleſ. 13.

It was not lawful for a Iew to conuerſe with a Samaritane; if an Hebrew did eate with an Ægyptian, it was counted abomination: ſo muſt we count it abomination, and hold it a point of reprobation, to frequent the company of damned hel-hounds, and helliſh miſcreants: Let vs therefore flye

flye all occasion and euery apparition of euill; let vs delight in the company of those that feare the Lord, and excell in vertue. Well therefore sayth Seneca; *Cum illis versare, qui te meliorem sunt facturi, vel quos meliores efficere possis: id est.* Keepe company with those that may make thee better, or whom thou maist make better. Seneca.

I command you therfore, brethren, (as saith S. Paul) in the name of our Lord IESVS CHRIST, that ye withdraw your selues from euery brother that walketh inordinately, and not after the instruction which yee receiued from mee. 2. Thes. 3. 6

And (to conclude this point) I giue euery Christian this good counsell with good King Salomon: My sonne, if sinners doe entice thee, consent thou not: If they say, Come with vs, wee will lay wayt for bloud, we will swallow vp the Innocent whole, like a graue: vve shall finde all precious riches, and fill our houses with spoyle: Cast in thy lot among vs, we will haue all one purse: My sonne, vvalke not thou Pro. 1. 10, 11, 12, &c.

thou in the way with them, refraine thy foot from their path, for their feet runne to euill, and make haſte to ſhead bloud. O that theſe my words were written, ô that they were written in a booke, ô that they were written with an iron pen, in Lead, or in ſtone for euer! **O that they were ingrauen in a braſſe Table of euery young mans heart, that ſo bad company may not be his deſtruction!**

Iob. 19. 23, 24.

Text. 2

So run that ye may obtaine.

Secondly, if we will run to obtain, we muſt run, *Celeriter, ſeu feſtinanter*, ſwiftly and ſpeedily.

Bernard.

Vita breuis, vita longa (ſaith S. Bernard:) *ſi vis ad metam peruenire, incipe celeriter currere: id eſt*, The life of man is very ſhort, the way to heauen is very long; if therefore thou wilt obtaine, thou muſt run exceeding ſwiftly. **We ſee that thoſe that runne in an earthly race (and that but for a mean reward) how ſwiftly doe they ſtraine themſelues to runne: according to that of the Poet:**

Qui

Qui cupit optatā curſu contingere metam,
Multa tulit, fecitq́ miſer, ſudauit & alſit: Poet.

Ideſt, Hee that deſireth firſt to touch the marke, taketh much paines, ſweateth abundantly, and runneth exceeding ſwiftly. Euen ſo ſhould we (that we may obtain an euerlaſting reward in heauen) runne in the path of Gods Commandements, being ſhod with the ſhoes of the Goſpell of peace, like Roes exceeding ſwiftly.

The ſenſeleſſe creatures are a looking-glaſſe to all Chriſtians in this reſpect.

The Sunne (as ſayth the Pſalmiſt) like a Gyant reioyceth to run his race: that is, valiantly and ſwiftly: ſwift in his motion, and ſpeedie in his race, for in the ſpace of xxiiij. houres hee compaſſeth the earth round about, that nothing is hidden from him, and paſſeth from the one end of heauen to the other, that nothing is wanting in him: So the Lord our God hath ſet euery man his taſk vpon earth, which is: To worke out his ſaluation with Pſal. 19.

feare and trembling. A great worke, a ſhort time, a long way from Egypt to Canaan, from the gates of hell to the dores of heauen; therefore, like Gyants wee had need to run ſwiftly, leſt we come too late, and be ſhut out of heauen, like the fiue foliſh aforeſayd Virgins.

As the Sun in the heauens is a looking-glaſſe vnto vs in this regard: ſo is alſo the Son of God Chriſt Jeſus, aboue the heauens to be imitated of
Gregory. vs all in this point. *Omnis Chriſti actio, noſtra debet eſſe inſtructio: id eſt*, Euery action of Chriſt ought to be a matter of imitation to vs Chriſtians.

As he was *Immenſus maieſtate, incomparabilis fortitudine*, ſo was hee *incomprehenſibilis celeritate*: *id eſt*, As hee was great in Maieſtie, incomparable in fortitude, ſo was he alſo incomprehenſible in celerity and ſwiftneſſe. Hee
Ioh. 9. wrought the workes of him that ſent him while it was day, without any delay in the world.

This Bridegroom CHRIST IESVS (euen as the Sunne) went forth out of

of the Chamber of the highest Heauens, from the bosome of the Father, and from the inuisibility of the Diuinity: and descended downe to the earth, and became Man, and was like vnto Man in all things, sinne onely excepted; and valiantly in the wildernesse pitched a field against Sathan, that old Serpent and roaring Lyon, and ouerthrew him in the Desart, breaking his wily head, and ouercomming his chiefest power: fulfilled the Law in euery point and tittle, satisfied Gods Iustice for vs, appeased his wrath against vs: purchased celestiall mansions to vs, by offering himselfe in Sacrifice to the Lord of Hosts, vpon the Crosse at Golgotha for the sinnes of the whole world: by his death and passion, by vanquishing hell, by conquering death, by his glorious resurrection and ascension, and by sending of the holy Ghost: Hee went from the Father, and came into the world; And in short time (yea, in the space of 33. yeeres) wrought the redemption of all beleeuers: And

Ioh. 16. 28

Iob.16.28. left this world, and went againe to his Father.

The Spouse of Christ considering her Husbands great velocity, celeritie and swiftnesse, sayth: Behold! he commeth leaping by the Mountaines, and skipping by the hils, my Welbeloued is like a Roe, or a young Hart, &c. *Venit, vidit, vicit*: He came from heauen, hee saw the earth, and ouercame the Dragon.

Cant.2.8,9

Thus, after Christs example, should wee that professe our selues Christians, run swiftly in the race of godlinesse, holinesse, purity, and obedience to the commandements of our heauenly Father: Thus should we run, *In vestigijs Iesu*, in the footsteps of Christ Iesus, who is *Via, veritas, & vita*, i. The Way, the Truth, and the Life: and the true way to life euerlasting. To the performance of which duety, the Lord grant to vs his grace (for of our selues wee are not able to set one foot forward to heauen) that so we may be able (to his glory and our Soules euerlasting good) to doe his

Ioh.14.6.

will

will in earth, as willingly, swiftly, and as speedily as the Angels do it in Heauen.

Now (deare brethren) that we may run thus swiftly in the race of Godlinesse, and in the course of Christianity, two things are necessary.

First, *Vt simus intus vacui*, that wee be empty within. 1

Secondly, *Vt simus extra exonerati*: *id est*, That we be vnladen without. 2

First, we must be empty within. 1

Now, what is that which cloggeth vs so sore within, and hindreth vs from running in this godly Race? Surely that is sinne.

So weighty a thing is sinne, As it sunke downe Sathan from heauen. Luk. 10.

So weighty a thing is sinne, as it caused the earth to open her mouth, and swallow vp cursed Kora, diuelish Dathan, and that abiect Abiram with all their treacherous crue. The Prophet in respect of the weight thereof compareth it to lead, and that worthily: for as lead in the clocke causeth, Num. 16. 32.

seth, by the weight thereof, the cogs, whéles and gimmers successiuely to moue one after the other: euen so the weight of sinne doth draw the cogs of our carnall concupiscence, the whéls of our lewd desires, and the gimmers of our vntamed affections, from one sin to another: according to that of S. Gregory. *Peccatum quod per pœnitentiam non deletur, mox suo pondere ad aliud trahit: id est,* If sinne by repentance presently be not done away, by the weight thereof it will soone drawe a man to more sinne: as wee finde it exemplified in the Prophet Dauid, who fell from idlenesse to concupiscence, from concupiscence to adultery, from adultery to murder.

Gregory.

Of the weight of sinne the Prophet Dauid speaketh: Mine iniquities are gone ouer mine head, and as a weighty burden they are too heauy for mee.

Psal. 38. 4.

The Prophet Esay calleth the bands of wickednes heauy burdens intolerable to be borne. The sinnes of the world being layd vpon the shoulders of

Esay. 58. 6.

of IESVS, vpon the Crosse, were so weighty, and heauy, as they forced him (hauing ẏ weight of Gods wrath for them also vpon him) to cry out on this manner to his God: *Eli, Eli, Lamasabacthani?* My God, my God, why hast thou forsaken me? If the yoke of Christ be easie, and his burthen light: then of necessity on the contrary, must the yoke of Sathan (which is sin) bee vneasie, heauy, and intolerable to bee borne. Mat.27.46 Mat.11.

By which it may appeare, that sinne is an intolerable burden, and a great impediment to this Christian Race.

Let vs therefore (as the Chosen vessell doth exhort vs) cast away euery thing that presseth vs downe, and the sinne that hangeth so fast on: Let vs runne with patience the race that is set before vs. Where it is euident, that wee cannot runne with patience the race that is set before vs, vnlesse we doe cast away our sinnes from vs, which doe hang so fast on vs. Heb.12.1.

Moses was not permitted to come

nére the Lord, before he did diſcalciate himſelfe: Put off thy ſhooes: for, the place where thou ſtandeſt is holy ground: So muſt we put off the durty ſhooes of iniquity, and abandon ſinne from the caſtle of our harts, before we can bee able to ſtand in the path-way to ioyes, which is an holy ground: therefore, much leſſe are wee able to runne in the ſame, and moſt vnapt to runne ſwiftly.

Let vs therefore (in the name of God) purge our Soules and bodies from ſinne, with the Hyſop of Gods grace: Let vs ſeparate them from vs, and our ſelues from them, as farre as the Eaſt is from the Weſt, and North the South: Let vs loath, deteſt and abhor them, becauſe the Lord doth loath, deteſt, and abhorre vs for them: as wee haue giuen our members as weapons of vnrighteouſnes, to the ſeruice of Sathan in vngodlineſſe of this life; euen ſo let vs giue them as weapons of righteouſneſſe, to the ſeruice of the Lord, in godlineſſe of life: as wee haue run in the

race

race of the firſt Adam, by commiſſion of ſin; ſo let vs run in the Race of the ſecond Adam, Ieſus Chriſt the righteous, by perfo:mance of righteouſneſſe: let vs ceaſe from ſinne, and doe that which is good, let vs ſeeke peace, and enſue it: Let vs *Plangere plangenda*, bewayle our ſinnes that ought to bee lamented: *Grauia peccata, grauia deſiderant lamenta*, (ſayth Hidore) great ſins require great lamentation: ſweet meat muſt haue ſow:e ſawce: reioycing in ſinne, muſt haue mourning fo:ſinne: let vs therefo:e bee, *Tam proni ad lamenta, ſicut fuimus ad peccata*: as prone to lamentation, as wee haue been to tranſgreſſion: as ready to lament them, as we haue bin to commit them.

Let vs ſweep euery co:ner of our hearts cleane, with the b:omes of penance, and let vs water them with the ſalt teares of earneſt contrition: ſo that wee may bee fit receptories fo:the Lo:d to dwell in; and (being anointed with the oyle of grace) we may run ſwiftly in the race that is

is set before vs, and obtaine the reward prepared for vs.

Text. So run, that ye may obtaine.

Secondly, if we will run swiftly in the pathway to heauen, wee must be *Extra exonerati*: *id est*, vnladen without.

Those that run in a race will lay aside their cloakes, doublets, and such like outward vestiments, that they may runne the more speedily, and obtaine the more assuredly.

And so in like manner, wee must be vnburthened of all outward matters whatsoeuer: especially, of the excessiue care and affection that naturally we beare to this wicked world, or else hell and damnation will bee our best reward.

We must forsake all, if we will bee followers of Christ; as Peter sayd to his Master: *Ecce nos reliquimus omnia, & secuti sumus te* .i. Behold, wee haue forsaken all, and followed thee. Well and wisely said Peter, (as saith S. Bernard) we haue forsaken all & followed thee:

Mat. 19.

thée: for hee could not haue followed Christ laden, as we haue an example in the same chapter of the Young man, that at that *Vende omnia, & da pauperibus: id est*, Sel all, and giue to the poore, chose rather to leaue Christ, then forsake his riches for Christ. Mat.19.

Yea, it is a thing impossible for such couetous Churles to runne swiftly in the way to life: It is easier for a Cammell to goe thorow the eye of a Needle, then for a rich couetous Carle to enter into the Kingdome of Heauen. Mar.19.24

Nemo potest Dominis rectè seruire duobus: Poet. Examitu

Id est, No man can serue two Masters: no man serue God and Mammon, God and riches. Hee that hath his treasure in earth, cannot haue his conuersation in heauen: For, where the treasure is, there will the heart be also. Mat.6.21

If therefore riches increase, let vs not set our hearts vpon them. Let vs vse this world as though wee vsed it not: let vs hold all dung for the gaining

ing of Jesus. As Christ said in the Gospell of Iohn: That his Kingdome was not of this world: So should wee say, that our delight is not in this world, but our hearts are altogether in the world to come. Let vs take no care what wee shall eate, or what wee shall drinke, or wherewith we shall be arrayed.

Ioh. 18.

After all these things the mucke-wormes of this world, the Pagans, Infidels, and Heathen people seeke, that haue neither knowledge of God, nor feare of God before their eyes: but let vs cast our care on the Lord; for the Lord only careth for vs: Therefore as Peter and Andrew left their nets to follow Christ: And as Elisha left his Oxen and his Plough to follow Eliah the man of GOD: So should we leaue whatsoeuer is in the world, to follow the Sonne of God to Heauen.

1. Pet. 5. 7. Mat. 4.

1. King. 19. 20.

Crates.

We reade of Crates Thebanus, that (because hee could not apply himselfe to the study of Philosophy in regard of his riches) hee tooke his money, and

and cast it into the Sea, saying: *Ego perdam te, ne tu perdas me: id est*, I will destroy thee, lest thou destroyest mee. So (if wee find that our wealth, or any other thing in this world is an impediment to our Christian race) let vs cast them from vs, not (as Crates did) into the Sea, that were a fond and foolish thing: But let vs cast our bread vpon the waters: that is, bestow them on the poore, as Christ did wash the young man in the Gospell of Mathew. Eccl. 11. 1.

Thus therefore should wee emptie our selues of sin within, and vnburthen our selues of the cares of this wicked world without, if wee will runne swiftly in the High-way to Heauen.

So runne, that ye may obtaine. *Text.*

Thirdly, if we will run to obtaine, we must run *Perseueranter*, perseuerantly, and continually holding out to the end of our Race. 3

Those that run in a race, though they runne neuer so directly, though neuer

neuer so swiftly, yet if they giue ouer before they come at the end, they lose their reward. Euen so, if wee persevere not in the race of Godlinesse to the end of our liues, wee shall faile of the Kingdome of Heauen.

He that diggeth in a golden mine, till hee commeth within fiue or sixe fadomes of the gold, and then giue ouer; is not all his labour lost, and all his cost in vaine?

A Traueller, that hauing taken vpon him a long iourney, and in the end giueth ouer within 2. or 3. miles of his iournies end; is not all his labour lost, and are not all his paines likewise in vaine?

Euen so, *Nihil prodest cursus bonæ vitæ, nisi consummetur bono fine: id est*, The Race of a Godly life profiteth nothing, vnlesse it be finished with a godly end.

If a man had liued in the profession of the glorious Gospel of IESVS, for the space of twenty, thirty, or fortie yeeres, and then proue an Apostata, back-sliding from the same, hee is so

farre

farre from obtaining saluation, as the end of him is worser then the beginning.

So that there is no hope of happinesse without perseuerance: for as the tree falleth, so it lyeth, whether it falleth towards the South, or North: And as a man dyeth, so shall he be adiudged: If in the Lord, then shall hée haue his portion with Saints: if in impenitency, then shall hee haue his portion with diuels.

The Souldier is not guerdoned with spoiles, before he hath obtained victory: no more shal we be crowned, before we haue béen more then Conquerers in Iesus Christ. Wel therfore saith one: *Si nullus esset hostis, nulla esset pugna: si nulla pugna, nulla victoria: si nulla victoria, nulla deniq; Corona*. i. If there were no enemy, there were no fight: if there were no fight, there were no victory: if there were no victory, there were no Crowne: *Nam nemo coronabitur, nisi qui legitimè certauerit: id est*, For no man shall be crowned, but hee that fighteth lawfully. 2. Tim. 2.

Ideo homines tentan-

tentantur, vt tentati resistant, resistentes vincant, vincentes coronentur : Men are for this cause tempted; that beeing tempted, they may resist; resisting, they may ouercome; and ouercoming, they may be crowned.

So that the perseuerance is all in all.

The woman of Canaan by perseuerant crying after Christ, got her Daughter to bee dispossessed of the Diuell.

Mat. 15.

The man that had ghests come late to his house, by his perseuerant knocking, got bread for them of his neighbour at mid-night.

So by perseuerance in the Race of Godlinesse, wee shal obtaine the bread of life, Christ Iesus, that reigneth at the right hand of his Father in glory for euermore.

Chrysostome speaking of this spirituall Race, sayth thus : *Incipere multorum, finire paucorum : id est,* Many wil begin to run in this godly Race, but few there are, that will hold out to the end.

Chrysostom.

Rome

Rome began well, and imbraced the Gospell of Christ willingly; but with the dogge, they returned to their former vomit of Idolatry; and with the Sow that was washed, they wallowed againe in the mire of iniquity: So that Frier Mantuan reporteth thus much in commendation of their Citie: *Heu Roma nunc sola pecunia regnat: exilium virtus patitur: vrbs est iam tota lupanar: id est*, Alas, alas, Couetousnesse is Queene of Rome: all godlinesse is banished from thence: the whole City is become a Stewes. And hereupon he giueth this Caueat to all Christians: Pro.26.11. Mantuan.

Viuere qui sanctè cupitis, discedite Roma:
Omnia cum liceant, non licet esse bonum: Poet.

Id est, All you that will liue a godly life, depart from *Rome*; for all things are there suffered saue godlinesse.

Oh, it had been better for this whorish City, neuer to haue knowne the way of Righteousnesse, then after they haue knowne it, to turne from the 2.Pet.2.21.

2.Pet.2.20 holy doctrine giuen vnto them: For the latter end is worse with them then the beginning, according to that in the Gospell: If Sathan be cast out, and enter in againe with seuen diuels worser then himselfe, the end of that man is worser then the beginning.

Mat.12.45

So Iulian Emperour of Rome, began well, and for a while embraced the Gospell of Christ: but hee proued an Apostata in the end, dying, cursing, banning, and blaspheming, and casting his bloud into the aire.

2.Tim.4.10. Demas followed Christ awhile, but afterward forsooke him: Demas hath forsaken mee, louing this present world. Many of Christs Disciples went backe, and walked no more with him. Thou knowest (saith S. Paul) that al they which are in *Asia*, are turned from me; of which sort are *Phygellus* and *Hermogenes*.

Ioh.6.66.

2.Tim.1.15.

So we see, that many haue begun well, but few haue perseuered: but it were better that a Mil-stone were hanged about the necks of such reuolters, and cast into the middest of the Sea:

Sea: For the Lord will tread downe reuolters vnder his feete, as clay in the streets. Psal.18.22

Hee that putteth his hand to the Plough and looketh backe, is not fit for the Kingdome of Heauen. Luk. 9.62. **Hee that looketh backe to his house and home, hauing his minde busied in other matters, cannot possibly make good worke: euen so hee that intangleth himselfe with the things of this present world, is not able to work out his saluation with feare and trembling: for where the dead carkasse is, thither will the Eagles resort: and where our treasures are, there will our hearts be also.**

He therefore that will obtaine the Land that floweth with Milke and Hony, must forget the Flesh-pots of Egypt: And hee that will obtaine Heauen, must not cast his eyes to the earth: he that is on the house top, must not come downe to fetch any thing out of his house: and he that is in the fields must not returne backe againe to his house. Mat.24.17 **He that is in the way to**

Heauen, let him not turne back again to this world, lest hee be attached of the Lyon, and cast into hell.

Lots wife for backe-looking was turned into a pillar of salt: And so euery man that turneth backe from the way of godlinesse, shall bee turned into a Fire-brand, and burned with vnquenchable fire: for whosoeuer shall deny IESVS CHRIST in this world, shall be denied the Kingdome of Heauen of Christ Iesus in the world to come.

Back loking, and back-sliding must not bee in Christians. Let vs therefore (with Saint Paul) not look behinde vs, but to that which is before vs; namely, to the reward. Let vs fasten our eyes vpon Heauen gates, and neuer leaue running, till wee come at them.

Phil. 3. 13

The Bride of Iesus would not turn backe from her holy Race, saying: I haue washed my feet, how shall I defile them? So should euery member of the mysticall body of Christ say: I haue washed my selfe from my sins, and

Cant. 5. 3.

and by Gods assistant grace, will I neuer defile my selfe any more. For he that washeth himselfe (sayth the sonne of Syrach) because of a dead body, and toucheth it againe; what auaileth his washing? So is it with a man that fasteth for his sinnes, and committeth them againe. Who wil heare his praier? or what doth his fasting help him? **Euen so, beginning wel doth nothing auaile a man, vnlesse perseuerance be resolued.** Ecc. 34. 26.

Thou therefore that wouldest obtaine, pull not thy neck out of Christs yoke: giue not in any case; but at the very first steppe thou settest into this godly Race, resolue to perseuere to the end of thy life, come what can come.

Manus igitur remissas, & genua soluta erigite: id est, Lift vp your hands that hang downe, and your weake knees: **take heed that ye fall not away from the grace of God.** Be not weary of well-doing: Stand fast in the faith, and play the men, bee strong, take courage to you, and perseuere to the Heb. 12. 12 2. Thes. 3. 13. 1. Cor. 16. 13.

2. Chron. 15. 7. end: for he that endureth to the end, the same shall be blessed.

Apoc. 2. 10 *Esto fidelis* (saith Saint Iohn) *vsque ad mortem, & dabo tibi coronam vitæ: id est*, Bee faithfull to thy death, and I will giue thee a Crowne of life.

Apoc. 3. 12 *Qui vicerit, dabo ei sedere in throno, &c.* To him that ouercommeth, wil I grant, to sit with me in my throne.

Hieron. *Non enim incepisse, sed perfeciſſe virtutis est: id est*, It is not the nature of Godlinesse to begin well, but to perfect the worke begun: *Nec incho antibus, sed perseuerantibus præmium tribuitur* (saith Remigius:) *id est*, Neither is the reward giuen to enterers, but to enders; not to beginners, but to perseuerers.

Remigius. Whereupon S. Gregory saith: *Incassum curritur, si ceptum iter, ante terminum deseratur: id est*, Hee is a mad Traueller, that will not see the end of his iourney: and hee is a fond Professor, that will not labour to dye in the Lord.

Wee read in the Gospell of Iohn, that our Sauior in the end of his life, said

ſayd in this manner: *Opus conſummaui quod dederas mihi vt facerem: id eſt*, I haue finiſhed the worke which thou gaueſt me to doe. And in the houre of his death hee ſayd in like manner: *Conſummatum eſt*: It is finiſhed. So ſhould euery Chriſtian, after the example of his Sauiour, labour to finiſh the worke which the Lord called him to doe: that ſo hee may (with great peace of Conſcience, and with vnſpeakable ſolace of heart) ſay vpon his Death-bed, with the choſen Veſſell, in his ſecond Epiſtle to Timothy: *Certamen bonum decertaui, curſum conſummaui, fidem ſeruaui, &c.* I haue fought a good fight, and haue finiſhed my courſe, I haue kept the faith: therefore henceforth is layd vp for me a Crowne of Righteouſneſſe, which the Lord, the righteous Iudge, ſhall giue me at that day: and not vnto me onely, but vnto all them that loue his appearing.

Ioh.17.4.

Ioh.19.30.

2.Tim.4. 7,8.

Such was the reſolute zeale, and zealous reſolution of all holy Martirs in former ages: that nothing could

The reſolution of Martyrs.

make them forſake the profeſſion of the glorious Goſpell of Iesvs: **yea, this was their conſtant anſwere to their bloudy Butcherers**: *Vre, tunde, diuelle, lania, ſeca: Idola tua non adorabimus: potes corpora iſta* (ô Cæſar) *cruciatibus abſumere, facere verò vt aliud ſentiamus, aut loquamur, non potes: tua ſæuitia noſtra eſt gloria: cum nos interficere credas, de carcere corporis liberas: citiùs ſaxa, ſcopuloſque & montes de loco ſuo mouebis, quàm nobis fidem Chriſto datam eripies: id eſt*, Burne, buffet, ſlay, deuoure, hew in pieces: thy abominable Idoles wil we neuer worſhip: thou mayſt (O cruell tyrant) conſume with torments theſe our mortall bodies; but to make vs thinke, or ſpeake otherwiſe then we doe, canſt thou neuer do: thy cruelty is our glory: killing vs, thou doſt but deliuer vs from the priſon of our bodies: thou ſhalt ſooner remoue the rockes and mountaines from their places, then make vs recant from the profeſſion of the glorious Goſpell of Ieſus.

Such was the reſolution of Sydrach, Myſhach

Myſhach and Abednego, that rather then they would crouch to Nebuchadnezzars golden Image, which was 60. cubits high, they would be caſt into the hot fiery Furnace, which was made ſeuen times more hot, then vſually it was for neceſſarie vſes. Dan.3.1, 23.

Such was the reſolution of bleſſed Paul, that nothing could ſeparate him from his LORD and Maſter CHRIST: whoſe couragious vow we may find in his Epiſtle to the Romans on this manner: Who ſhall ſeparate vs from the loue of Chriſt? ſhall tribulation, or anguiſh, or perſecution, or famine, or nakedneſſe, or perill, or ſword? No verily, for I am perſwaded, that neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature ſhall bee able to ſeparate vs, from the loue of God which is in Chriſt Ieſus our Lord, neither the loue which wee haue to God from vs, who are made his ſons through Chriſt Ieſus. Rom.8.35, 38,39.

And

And indeed that which Paul promised, he performed: for he was beheaded at Rome for the Gospels defence; although the sword did separate his head from his shoulders, yet it could not separate him from his Head Christ Iesus.

Such was the resolution of the patterne of patience: that though the Lord should kill him, yet would hee put his trust in him. Iob.13.15.

Such was the resolution of Ignatius, Bishop of Antioch, after Peter, that the rauening Beasts could not make him flinch from his Redeemer: yea, being commanded by the King of Syria, to bee torne in pieces of wilde Beasts, and being led to the place of execution, he vttered this golden sentence: *Nihil moror visibilium, nec inuisibilium, modò Iesum Christum acquiram: id est*, I care neither for things visible, nor yet for things inuisible, neither for things seene, nor yet for things not seene: Onely, this is my care, that I may obtain CHRIST IESVS. & with him euerlasting saluation. And when the *Ignatius.*

the Beasts were let loose vpon him, these were his last words (as saith S. Ierome) I am Gods corne, and the teeth of these wild beasts must grind me in pieces, that I may be pure bread, and fine manchet for Christ Iesus his Table in Heauen. *Ierome.*

Such was the constant resolution of that godly old woman Apollonia, that she chose rather to haue her teeth dasht out of her head willingly, and to be burnt to ashes, then to worship any other god, besides the true and euerliuing God. *Apollonia.*

Yea, this was the constancy of all holy Martyrs, that they would rather indure a thousand deaths, then shrink backe from the word of Life. Peter was beheaded for the Gospels defence: Iames throwne downe from an high Pinacle, and his head cleft asunder: yea, almost all the Apostles were put to grieuous deathes, some were stoned, some broyled, some put to one death, some to another. *Peter.* *Iames.*

Old Simeon, that was Cousin germane to Christ, sonne to Cleophas and *Simeon.*

and Mary, Bishop of Ierusalem, after Iames was nayled to the Crosse, being fiue score yéeres old and moze. S. *Cyprian.* Cyprian beheaded at Sexti nigh the City Carthage.

Polycarpe. Polycarpe Bishop of Smyrna, Disciple to Iohn, was most pitifully toztured to death by fire: yea, foz the space of 300. yeeres after Christ, and moze, the Lozd sent persecution ozdinarily to his Church.

Willingly did these Saints suffer, and ioyfully did vndergoe all these afflictions foz the Kingdome of Heauen sake.

Augusti. *Hic vre, hic seca, vt in æternum parcas, Domine*, saith Saint Augustine, i. Here burne me (Lord) here slay me, to spare mee hereafter: Doe what thou wilt (Lozd) with my body, so that thou wilt spare my soule.

Ierome. *Vtinam* (sayth S. Ierome) *ob Domini mei nomen, atq; iustitiam, cuncta Gentilium turba me persequatur & tribulet: vtinam in opprobrium meum stolidus hic mundus exurgat: tantum vt ego mercedem Iesu consequar: id est*, I would to

GOD

GOD that the whole Nation of the Gentiles, Pagans and Infidels would, for the name of my God, and for the glory of his Gospell, persecute me and trouble me: I would to God this mad and foolish world would rise vp against mee for the profession of Gods blessed truth: onely, that I may obtaine CHRIST IESVS for my reward.

Ammonation.

Ammonation, Mercuria, Dyonisia, with diuers other godly women, would run to the fire with their children, as to a ioyfull feast or banquet, thinking no greater glory on earth, then to suffer for the Gospell of Christ.

And thus should euery man and woman (as they tender the welfare of their deare soules) resolue to suffer willingly, and beare patiently, whatsoeuer calamity may befall them in this heauenly Race: considering the torments of Hell, which by reuolting they shall vndergoe, considering the ioyes of Heauen, which they shall haue by patience: and considering what others haue done before them, as

as the Martyrs, and what Chriſt hath ſuffered for them, that ſo with perſeuerance, holding out to the end, they may obtaine euerlaſting bliſſe.

The Merchant wil thorow fire and water ſuffering no repulſe, that hee may haue his Pinnace fraught with plenty of pure gold at the Indian Hauen, according to that of the Poet:

Poet. *Impiger extremos curruit mercator ad Indos:*
Per mare pauperiem fugiens, per ſaxa, per ignes.

Id eſt, The painefull Merchant aduentureth to the forraine *Indians* beyond the Seas, through fire and water, fearing nothing, that he may eſchew pouertie and obtaine much treaſure.

Euen ſo, he that wil haue the Pinnace both of Soule and body fraught with the ſiluer of all earthly proſperitie, and with the gold of all celeſtiall felicitie, muſt runne the race that is ſet before him, with patience, leaping ouer the wall of all obuious afflictions, perſeuering till he commeth at the

the happy haven of Heauen: that then hee (being more then Conquerour in CHRIST IESVS) may triumph ouer Death, Hell, and Damnation, saying with the Prophet: *Ero mors tua, ô mors: id est*, O death, I will bee thy death; O graue, I will bee thy destruction: and with valiant Paul; Death, where is thy sting? Hell, where is thy victory? Of necessity afflictions must méete with vs that runne in the high-way to heauen: yea, no man liuing can be fréed from them. All that will liue godly in Christ Iesus, shall suffer persecution: we must, through many afflictions enter into the Kingdome of God. Hos.13.14. 1.Cor.15. 2.Tim.3.12. Act.14.22.

Whom the Lord loueth, he chasteneth, and hee scourgeth euery sonne whom he receiueth; wee are bastards and not sonnes, if we be free from afflictions. Heb.12.6,7.

Ego quos amo, arguo, & castigo: id est, As many as I loue, I rebuke and chasten. Apoc.3.10

Qui diligitur, corripitur: id est, Hee that is loued, is reproued.

The

The Oxen that are appointed for the slaughter, are let runne in fat Pastures; but those that are not appointed for so terrible an end, are dayly wrought and subiect to much trauell.

The barren tree is not beaten: but the tree that is planted by the Riuers side, and bringeth forth his fruit in due season, is sorely shaken, and yearely beaten.

1. King. 7. The stones that were for Salomons Temple, were squared & hewen before they were layd in the building.

1. Pet. 2. 5. So euery Christian (who is a liuely stone in this spirituall building, as sayth S. Peter) must be hewen with the axe of affliction, and squared with the saw of correction, before he can be receiued into the triumphant Church, whereof Christ Iesus is the head corner-stone.

Gregory. *Ideò Dominus quibusdam hîc parcit non feriendo, vt in æternum feriat: ideò hîc ferit non parcendo, vt in æternum parcat: id est,* The Lord spareth some for a time, that he may punish them for euer:

ue: and he chastneth some for a time, that he may spare them for euer. Dives **that was spared on earth, was tormented in hell: and** Lazarus **that was corrected on earth, was spared in heauen.** Luke.16.

For *Qui vult cum Christo coregnare in regno cœlorum: id est*, Hee that will raigne with Christ in the Kingdome of Heauen, must *cum Christo compati in valle lachrimarum: id est*, must suffer with Christ in the vale of teares: *qui vult consequi*, **must** *sequi*: *id est*, he that will obtaine Christ, must follow Christ: **and he that will follow Christ, must take vp his Crosse and follow him.**

Christ suffered before he entred into glory: **so must euery Christian first suffer, before hee can be glorified:** The seruant must not be aboue his Master. *Si ergo compatimur, coregnabimus: id est*, If wee suffer with him, wee shall raigne with him. Luk.24.2. Ioh 15.20. 2.Tim.2. 12.

Dulcia non meruit, qui non gustauit amara: *Poet.*

Id eſt, He deſerueth not to taſte of the ſweet, that will not taſte of the ſowre.

Iouinian. Iouinian, a King, hauing two ſorts of wine in his Palace, the one ſweete wine, and the other ſowre: decreed that whoſoeuer would taſte of the ſweete wine, ſhould firſt taſte of the ſowre: So whoſoeuer will taſte of the ſweet ioyes, that run thorow the celeſtiall Paradiſe, muſt firſt with Chriſt, ſup of the cuppe of ſalt teares of affliction.

Pſal.34. No maruell, therefore, if the Prophet in generall ſaith: that many are the troubles of the Righteous. No maruell if hee compareth afflictions to waues of the Sea: for as one waue daſheth ouer the necke of another: ſo one affliction continually followeth another; For God is not like a waſp, that hauing ſtaug once can ſting no more: but there is a plurality of croſſes with God, hee can ſting againe, and againe. As one ſorrowfull meſſenger came to Iob after another; euen ſo one affliction viſiteth the Chriſtian after another: as the Viper leapt

leapt vpon PAVL, and leapt off againe; euen so afflictions leape vpon Gods seruants, and leape off againe. Acts 27.

Those therefore that runne in the Race of Godlinesse, must not thinke this strange, neither must they thinke themselues free from all afflictions: for they are hedged in on euery side, with sundry kinds of troubles, and haue three deadly enemies continually warring against them.

Whereupon Iob calleth the life of man, a war-fare vpon earth, and that worthily: for wee fight against three mighty enemies: the Diuell, the World, and the flesh. The first enemy that withstandeth vs in the way to heauen, is the Diuell, who in respect of his cruelty and might, is compared to a roaring Lyon: The diuell like a roaring Lyon, goeth vp and downe, seeking whome hee may deuoure. 1. Pet. 5. The second enemy is the World, which is as subtill, as the diuel is powerfull, for by the profits and pleasures therein, t draweth many to

the seruice of Sathan. The third enemy, which is the Flesh, is no whit inferior to either of them. For Cæsar being asked what was the greatest thing in the world to ouercome, sayd: *Seipsum vincere*, to ouercome a mans owne selfe, and his vntamed affections. It doth alway rebell against the good motions of the Spirit: It is a Iudas to betray our soules into the hands of old Leuiathan.

The Prophecy must be fulfilled: Gen.3.15. I will put enmity betweene thee and the woman, between thy seed and her seed: Therefore, the Church of God, in this respect is called *Ecclesia militans*: a warring Church: a Church that fighteth manfully vnder the banner of Christ against the aduersaries aboue said.

No maruell therefore (our life being a warfare) if this world be called, *Vallis lachrimarum*: a vale of teares: for afflictions are so common, that we haue alwaies cause to shead forth whole Oceans of teares with the Prophet DAVID, who (although he were

were a man according to Gods owne heart) was a Pellicane in the wilderneſſe of this world, whoſe nature is alwayes to haue teares trickling downe her Bill: his teares were his meate and drinke: He watred his bed with ſalt teares, and waſhed his couch with continuall weeping. Pſal. 6.

This is the ſtate and condition of all Gods children in this life, that will run the Race of Chriſtianity: ſo that wee may conclude with IOB, and ſay: Man that is borne of a woman, is of ſhort continuance, and is full of trouble. 1. Pet. 5. 9. Iob. 14. 1.

Seeing then that wee are borne to trauell, as the bird to flying, let vs arme our ſelues with patience: let vs poſſeſſe our ſoules with patience, and let vs run the Race that is ſet before vs with patience: Knowing, that *Non ſunt condignæ paſſiones, &c.* that the paſſions that wee can ſuffer in this world, are not worthy of the ioyes in the world to come.

And ſeeing wee are withſtood in

this way by three mighty enemies, let vs, like wiſe Souldiers: Put on the whole Armour of God: the helmet of hope, the breſt-plate of righteouſneſſe, the ſhield of faith, the girdle of ſincerity, the ſhooes of peace, and let vs alway haue ready drawne the Sword of the Spirit, which is the word of God, which is able to quench all the fiery darts of Sathan, and ſlay the Dragon in the deepe.

Ephes. 6.

Moreouer, let euery Chriſtian (that runneth in the Race of Godlineſſe) know, that as afflictions are by no meanes to be auoyded, ſo are they neceſſary for the good of Gods children. All things worke for the beſt to them that loue God. And it is good for mee (ſaith the Prophet) that I haue beene in trouble, for thereby haue I learned thy Law. For affliction to the Godly, *Medicina eſt, non pœna, caſtigatio, non damnatio: id eſt*, is a curing medicine, not a deſtroying puniſhment: a profitable chaſtiſement, not a deuouring condemnation.

Rom. 8. 28. Pſal. 119. 71.

For diuers cauſes therefore doth the

the Lord suffer his deare children to be afflicted.

First, to weane and winne them from the loue of this wicked world: for in prosperitie wee are ready to bee forgetfull of God, and of our selues also: wee are readie with the deafe Adder) to stop our eares at the voice of the Charmer, charme he neuer so wisely: The weed is ready to ouergrow the corne, and the flash ready to dominéere ouer the Spirit: But by afflictions we are brought to hate that, which before wee loued, and to embrace that which before wee loathed. Well therefore sayth Gregory: *Aurem cordis tribulatio aperit, quam sæpè prosperitas huius mundi claudit: id est,* Tribulation doth open the eare of the heart, which worldly prosperity doth many times shut. 1 Gregory.

As Antiochus in his prosperity thought himselfe equall with God, yea aboue God; but hauing a fall out of his Chariot, and being in aduersity, he sung a new song, saying: *Instum est hominem mortalem subditum esse Deo:* 2.Mac.9.

'Deo: *id est*, O! it is meete and requisit for mortal man to be subiect to the immortall God. So Alexander being hurt with an arrow, sayd:

Homines dicunt me esse filium Iouis, sed sagitta hæc probat me esse mortalem: Id est,

Men say that I am the son of *Iupiter*, but this arrow proueth me to be but a mortall man.

So Nebuchadnezzar proudly vaunted himselfe against the Lord of Hosts in his prosperity: But when the Lord tooke him to taske, metamorphosing this proud king into a base beast, then could he say: That the Lord was able to abase all those that walke in pride.

Dan. 4. 34.

Thus therefore doth the Lord chasten vs in this world, that wee may neither bee intangled with the loue of this world; Nor bee condemned with this world.

1. Cor. 11. 32.

For as the Nurse to weane her child from thirsting after her milke, doth anoint her teat with Aloes, or som such bitter thing: euen so our heauenly

uenly Father, to weane vs from the pleasure of this wicked world, doth send vs many sharpe afflictions in this world.

Secondly, the Lord suffereth vs to be afflicted, thereby to draw vs to amendment of life. Before I was troubled, I went wrong, but now haue I learned to keepe thy Law. The rod (saith Salomon) bringeth wisedome.

As the rod of Moses striking the stony Rockes, caused whole Riuers of water to flow there-from. **So the Lord striking vpon our stony hearts with the rod of affliction**, causeth vs to shed forth buckets of teares for our sinnes committed.

2

Psal. 119. 67.

Prou. 29.

Deut. 8.

Aduersa corporis, animæ remedia sunt: ægritudo carnem vulnerat, sed mentem curat: id est, The affliction of the body is wholsome Physicke for the soule: it killeth the flesh, but cureth the Spirit: it woundeth the outward man, but renueth the inward. *Cum infirmor, tunc fortior sum*: i. when I am weake, then I am strong.

Isod.

2. Cor. 12. 10.

Afflictions therefore may bee fitly compa-

compared to a Gold-smiths Forge, which tryeth the pure Gold, from the impure drosse.

It is like a purgation, which expelleth corrupt humors from the Body.

It is like a Sheepheards crooke, whereby the Lord doth bring againe his wandring sheep to the fold.

Ierem. 1. It is called of the Prophet, *Virga vigilans*: i. a watchfull rod, a rod that keepeth men in continuall watchfulnesse.

Luke 15. The Prodigall child, that wandred far in the by-wayes of sinne, by this sheep-crooke was brought back again to his fathers house: So the Lord by this meanes doth bring home many that haue erred from the way of truth, and wearied themselues in the way of wickednesse. For as the carefull mother cannot see a mote amisse in her beloued child, but will immediately wash the same away. So our heauenly Father cannot endure the blemish of sin vpon the face of his deare children, but he will wash it presently away with the water of affliction: If thou

thou sinnest to day, he afflicteth to morrow.

Thirdly, the Lord suffereth vs to bee afflicted, that wee may the more earnestly call vpon him, and the more speedily seeke vnto him. *Mala quæ nos hic premunt, citius ad Deum ire compellunt*: i. Aduersity that oppresseth vs here in this world, doth make vs swiftly and speedily run to the Lord. Gregory.

Lord, in their streights they sought thee. Susanna being ready to bee put to death, cryed out to the Lord. The Prophet Ionas being in the Whales belly, powred out his prayers to the Lord. Dauid in many of his Psalmes, being in trouble, called vpon the name of the Lord; especially in the 130. Psal. *De profundis clamaui ad te Domine, Domine exaudi vocem meam: id est*, Out of the deepe haue I cried vnto thee, O Lord: Lord heare my voyce, &c. Esay. 26. 16 Dan. 13. 4. Ionas. 2. 1. Psal. 130. 1. 2.

So the Prodigall child being in a streight, sought to his father, desiring him to make him but as one of his hired seruants. Luk. 15. 19

So

So the Disciples, when the ship was ready to suffer naufrage, by reason of the tempest, awaked their Master, saying: Lord, saue vs, we perish.

Mat. 14. 30 So Peter being ready to sinke, cryed out to Christ, saying: Master, saue me. Therefore that men may be compelled to seek the Lord, he sendeth afflictions vpon them, according to that of good S. Augustine: *A Deo premuntur iusti, vt pressi, clamant; clamantes, exaudiantur; exauditi, glorificent eum: id est:* Men are therefore oppressed of God, that being oppressed, they may cry vnto him; crying vnto him, hee may heare them; and hearing them, hee may deliuer them; and deliuering them, may be glorified of them.

Augustine.

Fourthly, the Lord doth suffer vs to be afflicted, thereby to try vs, whether we will depart from him in time of trouble yea or no.

And thus was Iob tryed of the Lord: For though the Lord had permitted Sathan to tempt him, his enemies to vndoe him, his children (by sudden death) to be taken from him,

him, his body to bee afflicted from top to toe with byles, botches, and sores, having no sound part throughout: his wife to bee an occasion of offence vnto him, who in these his distresses should haue beene a comfort to him: yet notwithstanding all this, Iob sinned not against his Maker: yea, hée was so farre from mistrusting in God, as hee sayd, Though the Lord killed him, yet would hee put his trust in him: and so farre from murmuring against him, or cursing him, as with admirable patience in them, he blessed the Lord for them, saying on this heauenly manner: The Lord giueth, and the Lord taketh away; blessed be the name of the Lord. Iob. 1.

Thus were the Apostles and the holy Martyrs tryed, who were so farre from recantation, as they willingly chose to lose their liues in tribulation. And thus were the three Children tryed in the furnace.

By affliction are the children of the Lord, and the sonnes of Belial discerned: Euen as crased vessels will breake Eccles. 27.

in

in pieces when they come to the fire, and the sound only hold out: So the wicked (like counterfaits) will bewray themselues, when they come to the faggot, and the godly onely stand to it; as we read in the Gospell of S.
Luke 8.15 Luke: They depart from him in the time of tribulation.

Many will (with Peter) vow to follow CHRIST IESVS, and to sticke close to him: but when they come to Pilats Hall, a silly Mayd will make them forsweare him.

The Lord therefore afflicteth vs, to try our Faith, our Patience, our Hope, and other vertues.

Faith. Faith is exercised in affliction, by considering the causes of Gods permission, and by beleeuing most assuredly his promises concerning our deliuerance.

Hope. Hope is exercised in affliction, by assuring our selues of the rewards promised to all those that suffer patiently.

Loue. Loue is exercised in affliction, by considering the loue of Christ in suffering

fering for vs: and thereby we are prouoked to suffer for him againe.

Obedience is exercised in affliction, by conforming our wils to the will of Christ, saying with Christ, Not as we will, but as thou wilt, ô Lord God of Hosts. Obediēce.

Patience is exercised in affliction, by suffering quietly, willingly and chærefully, and by welcomming them sent of God for our good. Patience.

Humilitie is exercised in affliction, by abasing our selues in the sight of God, acknowledging that they are but as flea-bitings, in respect of the torments of hell, which by our lewd liues for euermore we haue deserued. Humility.

Fifthly, the Lord suffereth vs to bee afflicted in this world, that the greatnesse of his power, and the infinitenesse of his mercy might be shewn in the deliuery of vs. 5

We reade in the Gospell of Iohn, that the Apostles hauing asked our Sauiour the reason why the man was borne blind, he answereth them; Not for his fathers, nor for his owne Ioh. 9. 2. 3.

sin,

ſin, but that the workes of God ſhould be ſhewne on him: From which wee may truly gather thus much: namely, that the man was borne blind, eſpecially to this end, that our Sauiour might haue occaſion to ſhewe the greatneſſe of his power in curing him.

Againe in the ſame Goſpell, wee reade that Lazarus dyed to this end, that God might be glorified in raiſing him from death. The wonderfull power of the Lord was ſhewed in the deliuery of the three Children from fire, by his Angell: of Ionas from drowning, by the Whale: of Suſanna from death, by Daniel: of Daniel from the Lyons, by his owne immediate power: of Eliah frõ ſtaruing, by the Rauens: And our gracious Soueraigne Lord, King Iames, from the ſword in Scotland, and from the Powder-treaſon in England, by his extraordinary fauour, and wonderfull loue, which hee had to this his gracious ſeruant: which the Lord in mercy vouchſafe vnto him, and his Royall

Ioh. 11.

Progeny

progeny for euermore.

Thus the Lord bringeth men into deepe afflictions, that his power might be shewne in bringing them out againe: *Dominus deducit ad inferos, & reducit: id est*, The Lord bringeth to hell, and bringeth backe againe: to great afflictions, and out of them againe: *Vna eademque manus, vulnus, opemq; tulit*: The same hand that woundeth, the same hand cureth: *Vulnerat, & medetur: percutit, & sanũ reddit: id est*, Hee maketh the wound, and bindeth it vp: he smiteth, and his hand maketh whole. So that howsoeuer many are the troubles of the righteous in their iourney to Heauen, yet the Lord powerfully in his good time deliuereth them out of all, if hee seeth it best for their good: otherwise suffering for the testimony of the truth, and the glory of his name, they shall change this life for a better.

1. Sam. 2. 6.

Poet.

Iob. 5. 18.

Thus haue I somewhat largely spoken of Afflictions, both in regard of their necessity, as they cannot bee shifted of any that run in the way of

Godlinesse, as also in regard of their conuenience, being more helpe then hinderance in this spirituall iourney, that so we may make good vse of them when it shall please the Lord to send them.

And thus much shal suffice for this third point: namely, for perseuerance in this course of Godlinesse, beseeching the Lord of his goodnesse to giue vs grace, that wee may not shrinke back for feare of afflictions, but wade through with patience, holding out in this Race, to the end of our Race.

Text. So runne, that ye may obtaine.

The third thing in order to be spoken of, is *Præmium promissum: id est*, the promised reward: But before I enter into the handling thereof, one thing necessarily must bee obserued, and that worthy of annotation.

The Apostle saith not here: Seeme so to runne, that yee may obtaine: or, make an outward shew of running: But, So run, that ye may obtaine.

In which speech, hee excludeth all hypo-

hypocrisie, and banisheth all counterfait godlinesse from this Christian Race: For in this visible Church there are many that outwardly professe CHRIST, but inwardly serue Belial: Christians in name, but Reprobates in deede: Saints in shew, but diuels in conuersation.

Many Hypocrites there are, like painted Sepulchres, dissembling Pharises, faire without, but foule within: Lambes in apparition, but Wolues in condition: *Ones habitu*, (as sayth S. Bernard) *Vulpes actu, & crudelitate lupi: id est.* Sheep in shew, Foxes in deed, and Wolues in cruelties. *Bernard*

Mente sub agnina latitat mens sæpè lupina: *Poet.*

Id est, They haue Lambes skinnes, but Wolues hearts. Yea, howsoeuer they seeme to be members of Christs body, courteous and kind to the flock of Iesus, zealous louers, and earnest embracers of the sincere milke of the word, running in the path of true godlinesse

linesse: yet neuertheleſſe, they are a generation of Vipers, of whom the Euangelist speaketh, ready to sucke out the very heart bloud of the Saints of God, and rend them in pieces like rauening Wolues: they haue *Mel in ore, fel in corde: id est*, Hony in their mouthes, but gall in their hearts; sugred words to intrap, but poisoned hearts to torment: carrying themselues like Iudas, who saluted his Master with a kisse, hauing the poyson of Asps lying vnder his lips: For

Mat. 3. 7

Poet. *Quando bonum ore faris, mala corde tamen meditaris,*
Oscula quæ Domino Iudas dedit, hæc mihi tu das:

Id est, When men speake well, and thinke ill, their kindnesse is treason, as was the kisse of *Iudas*. And for all other enmities in the world, this is the greatest, as sayth Cassidorus: *Grauissimum inimicitiæ est genus, corde aduersarios, & lingua simulare deuotos: id est*, This is a most grieuous kind of enmitie, when men pretend much loue in tongue,

Cassiod in Psal.

tongue, and beare much more malice in heart.

These cursed Hypocrites, these dissembling Hel-hounds, and these venemous Vipers, are the very pictures of the Diuell, and liuely representations of the old Serpent: For as the Diuell lyeth, roggeth, counterfaiteth and dissembleth: so do these.

The subtill Serpent pretended great kindnesse to our first Parents, counselling them to eate of the forbidden fruit, that so they might see, and be as gods; but he intended their euerlasting destruction: so these crafty Foxes seeme to be charitable Christians, and to giue good counsel wher soeuer they become: but yet they deuoure Widowes houses, and that vnder colour of long prayers. Mat. 23. 14

The subtill Serpent seemeth to be an Angell of light, but yet hee is a diuell of darknesse, fettered with the chaines of euerlasting darkenesse. So these Apes of the Diuell, do beare an outward shew of holinesse and puri- Apoc. 20. 1

ty: yet they are Wels without water, and clouds carryed about with euery
2.Pet.2.17 tempest, to whom the black darkenesse is reserued for euer.

These Hypocriticall morke-gods may fitly be compared to Idols: For as an Idoll hath an outward shape of
Haglot in Sap. a liuing man, but yet hath no life at all within: So Hypocrites seeme to liue by the life of grace: yet are they dead in sinne, and rotten in corruption. They are new vpstart Gyants, hauing two faces vnder one hood: they come neere vnto God with their
Esay.29.13 mouthes, and honour the Lord with their lips, but their hearts are farre remoued from him. *Deum laudant in tympano, sed non in choro:* i. They praise the Lord in the Tabor, but not in the dance: they serue God in shew, but not in truth: they beare (with the Figge-tree) great store of leaues, but no fruit at all.

But alas, alas, these Hypocrites (that thus deceiue themselues, hauing their reward on earth, which they, through vaine glory, grædily looke for at

at the hands of men) shall neuer obtaine a Crowne of righteousnesse, being altogether vnrighteous, but they shall haue their portion vvith Hypocrites, where shall be vveeping, wayling, and gnashing of teeth. Mat.25.54

For the Lord abhorreth all hollow hearts, and double tongues, all outward Oblations and burnt Sacrifices, al outward shew and hypocriticall worship: he is a Spirit; and he will spue all such out of his mouth, as worship him not in Spirit and Truth. *Simulata sanctitas, duplex iniquitas.* i. Counterfait godlinesse is so farre from holinesse, as it is double vngodlinesse. I say therefore vnto thee with Saint Chrysostome: *Aut esto quod appares, aut appare quod es; id est*, Either be as thou seem'st, or seem as thou art. *Chrysost.*

It is not seeming, but beeing that shall go for pay: *Non auditores, sed factores legis iustificabuntur: id est*, Not the hearers, but the doers of the Law shall be iustified: *Nec eandem profitentes, sed eidem obedientes glorificabuntur: id est*,

Not profeſſors, but performers ſhall be glorified.

Woe therefore to all hypocriticall Mock-gods, that run not in the Race of Chriſtianity, as they boaſt themſelues by profeſſion; they ſhall roare at the gates of heauen, and ſay: Lord, Lord, haue we not by thy Name propheciedꝰ and by thy Name caſt out diuels? and by thy Name done many good workes? haue we not profeſſed thy Goſpell, and borne the name of thine? **But becauſe they did not the will of our heauenly Father, our Sauiour ſhall ſend them packing to hell, with a *Neſcio vos*: profeſſing on this manner vnto them:** I neuer knew you, depart from mee, yee workers of iniquity. O yee viperous Serpents, O yee generation of Vipers, how ſhal ye eſcape the iudgement of hell?

Mat. 7. 22. 23.

Mat. 23. 23

Let euery Chriſtian therefore beware of the leauen of the Phariſes, which is Hipocriſie. Beware of falſe Prophets, which come vnto you in Sheeps cloathing, but inwardly are rauening Wolues: yee ſhall know them by

Mat. 7. 16.

by their fruits: doe men gat her grapes of thornes, or figges of thiſtles?

Walke wiſely towards them that are without, redeeming the time, for the dayes are euill. Col.4.5.

That you may therefore preuent the damned traditions of this diueliſh brood, I ſay vnto you, as our Sauior ſayd vnto his Apoſtles a little before his Paſſion: Behold, I haue told you before. Mat.24.25

Let euery Chriſtian therefore (auoiding all counterfait and hypocriticall profeſſion) runne in the Race of godlineſſe, ſeruing the Lord with all his heart, with all his Soule, with all his ſtrength, in holineſſe and righteouſneſſe all the dayes of his life.

God calleth for our hearts: My ſonne, giue me thy heart: The Lord (as ſayth S. Auguſtine) *Quia totum fecit, totum exigit: ideſt*, Becauſe hee made all, he will haue all: not a piece of the heart, nor a rome in thy heart, but the whole heart: for the Lord is a iealous God: and as a iealous huſband cannot indure, that his wife Pro.23.26 *Auguſtine.*

ſhould

should giue her hart, or any part therof, to any other man: so the Lord cannot abide that wee should giue any part of our heart from him: Hee calleth not for a stony heart, nor for a double heart; but for a fleshy heart, a heart purged by faith in CHRIST IESVS, bathed in the bloud of the Lambe, and throughly clensed by the fire of the Spirit: not an old heart, neither a corrupted heart, but a new heart, and a new Spirit: for which the Prophet Dauid begged: Create in me a new heart, O God, and renew a right Spirit within me.

Psal. 51. 10

Let vs therefore (I beseech you brethren, by the mercies of God) giue vp our bodies a liuing Sacrifice, holy and acceptable vnto God, which is our reasonable seruing of God: and let vs not fashion our selues like to this world: but let vs be changed by the renewing of our minde.

Rom. 12. 1, 2.

In stead of dead beasts, let vs giue vp our bodies, which are liuely Sacrifices: And in stead of the bloud of beasts, which was but a shadow, and plea-

pleased not God of it selfe, let vs giue vp the acceptable sacrifice of the spirituall Man, framed by faith, to Godlinesse of life; Let vs sanctifie the Lord in our hearts, who dayly calleth for our hearts: let vs say with Dauid: My Soule, praise thou the Lord, and all that is within mee, praise his his holy name: Let vs prayse him in his Sanctuary, and in the firmament of his power: let vs praise him in his mighty acts, and according to his excellent greatnesse: let vs prayse him in the sound of a Trumpet, vpon the violl and Harpe: yea, let euery thing that hath breath praise the Lord: And that not onely in word, and in tongue, but in deede, and in truth: not in outward shew and profession only, but in our pure liues, and holy conuersations: that so running in the Race of Godlinesse to the end of our liues, wee may be blessed for euer: and glorifying the Lord God by our holy conuersations in this world, wee may bee eternally glorified of the Lord our God in the world to come.

1.Pet.3.23

Psal.103.1

So

Text. 3

So runne, that ye may obtaine.

The last thing to bee obserued in this heauenly Race, is, *Præmium promissum*, The promised reward, to all those that runne lawfully: so great a reward it is, as should stirre vp euery Christian to run in the Race of Godlinesse.

If the King of his Princely bounty would offer 100000. pounds to him that should first come at a miles end: would not thousands hazard their liues, and aduenture a surfet willingly, that they may obtaine the same? But the Lord hath offered vs a Kingdome: Yea, it is the pleasure of our heauenly Father to giue vs a Kingdome: an habitation not made with hands, nor purchased with gold and siluer, but with the bloud of the immaculate Lambe: And shall not wee labour and straine our selues with might and main, to run the race that is appointed for vs? How will men toile and moyle for a little trash? How will men vse all their wits, and bend all their studies to bee worldly rich? Alas,

Luke. 12. Heb. 13. 14 1. Pet. 1. 18.

las, these are dung in respect of this reward: shall we not therefore much more labor for the meat that shall neuer perish, & for this glorious reward that shall neuer be taken from vs?

The greatnesse of this reward is painted out vnto vs in the holy Scriptures, by the diuersity and greatnesse of the names thereof.

For first it is called by the name of *Regnum cœlorum*: i. The Kingdome of Heauen: for there they enioy great liberty, honor, power, pleasure, glorie, and all good things whatsoeuer. 1

Secondly, it is called by the name of *Regnum Dei & Christi*: *id est*, The Kingdome of God and of Christ: because that Iesus Christ (hauing ouercome death, hell, and damnation, together with all the enemies that did oppose vs in the way to heauen) doth rule there, and gouerne his Church triumphant with heauenly peace, and euerlasting tranquillity. 2 Epes. 5. 21.

Thirdly, it is called by the name of *Paradisus*: *id est*, Paradise: in respect of the aboundant plentie of all good and 3 Luke 23.

and pleasant things, which the Saints can either wish or possibly desire.

4 2. Cor. 12. Fourthly, it is called by the name of *Cœlum tertium, id est*, the third heauen: which is called *Cœlum Empyræum, i. igneum:* not in respect of fire, but in respect of the glorious light that shineth therein; For it is *Situ altissimum, quantitate maximum, naturâ purissimum, luce plenissimum, capacitate amplissimum*: *id est*: High in situation, great in quantity, pure in nature, full of light, and exceeding large: Able to receiue ten thousand times more persons, then there are drops of water in the sea, or sand lying by the shore.

5 Apoc. 21. 10. Fiftly, it is called by the name of *Sancta Ciuitas*: an holy City, built with most precious Pearles: because the company that dwell therein are holy and pure, shining in holinesse, and glittering in purity, as the portals of the burnish Sun.

6 Sixtly, it is called by the name of *Summa beatitudo*: inestimable blessednesse: Because the Saints inioy the full

full presence of the blessed Trinitie, wherein true blisse consisteth.

Seuenthly, it is called by the name of *Vita æterna*: Life euerlasting: because there shall bee no more death, nor lamentation, no more crying nor sorrow, but the Saints shall enioy these blessed ioyes, so long as God shall be God, which is for euerlasting. This is the reward promised to all those that will runne in the Race of Godlinesse, holding out to the end. A large reward, and no man knoweth it, but hee that enioyeth it: *Adeò magna est, quòd nequit numerari, adeò pretiosa, quòd nequit comparari, adeò diutina, quòd nequit terminari: id est*, So great is this reward, as it cannot be numbred: so precious, as it cannot be valued; so lasting, as it is euerlasting: it is great without quantitie; sweete without qualitie; infinite without number; euerlasting without end. 7

So great is this reward, as neither eye hath seene, nor eare hath heard of the like, neither can it be expressed of the heart of man. *Quod præparauit* (saith 1. Cor. 2

Auguſtine. ſayth S. Auguſtine) *Diligentibus ſe Deus ſide non capitur, ſpe non attingitur, charitate non comprehenditur, deſideria & vota tranſgreditur, adquiri poteſt, æſtimari non poteſt: id eſt,* That which the Lord hath prepared for thoſe that loue and feare his Name, is not fully attained to by faith, neither fully retained by hope, neither fully contained by charity; it far ſurpaſſeth the deſires of men and Angels: It may in ſome meaſure be obtained, but valued it can neuer be. *Deus* (ſaith S. Bernard) *eſt mel in ore, melos in aure, & iubilus in corde.* i. God is honie in the mouth, melody in the eare, & ioy in the heart. *Ibi nihil intus faſtidiatur, nihil foris quod appetatur; ibi rex veritas, lex charitas, poſſeſſio æternitas, id eſt,* In heauen there is nothing that may ſeeme fulſome or lothſome; out of Heauen there is nothing that may bee wiſhed or deſired (**for then were there no perfection in heauen**; for, *Perfectum eſt, cui nihil addi poteſt:* i. There is perfection, where can bee no addition:) there the King is Verity, the law Charity, & poſſeſsion Eternitie.

Bernard.

Saint

S. Augustine speaking of the ioyes of heauen, saith thus: *Ibi latitia sine tristitia, locus sine dolore, vita sine labore, lux sine tenebris: ibi iuuentus semper vigescit, & nunquam seneſcit: ibi dolor nunquam sentitur, nec gemitus vnquam auditur: ibi tristitia nunquam videtur, sed æternum gaudium possidetur: id est*, There is mirth without mone, place without paine, life without labour, light without darkneſſe: there youth alwayes florisheth, and neuer decayeth: there is no torment felt, no howling heard, no sorrow seene, but poſſeſsion of euerlasting ioyes. *Augustine.*

Ibi est summa, & certa tranquilitas, tranquilla fœlicitas, fœlix æternitas, æterna beatitudo, & beata Trinitas: id est, There is great tranquility, tranquil felicity, happy eternity, euerlasting blesſedneſſe, and the bleſſed Trinity. *Augustine.*

O gaudium, super gaudium, vincens omne gaudium extra quod non est gaudium: quando intrabo in te, vt Deum meum videam, qui habitat in te? id est, O ioy aboue all ioyes, far surpaſsing all ioyes, without which there is no ioy: When

shall I enter into thee, that I may see my God that dwelleth in thee?

This holy man Augustine, considering the greatnesse of the ioyes of Heauen, sayth on this maner: *Facilius exponi potest quid non sit in cœlo, quàm quid sit in cœlo: id est*, A man may sooner tell what is not in Heauen, then what is in Heauen: for the ioies which are there, are innumerable. *Augustine.*

Euen as a learned Geometrician, finding Hercules his foots length vpon the high hill Olympus, drew out his whole picture by the proportion of the same, though farre vnequall to it: so we may ghesse at the greatnesse of the ioyes of Heauen, though farre vnequall to them.

As the Queene of Sheba, hauing heard the wisdome of Salomon which before she beleeued not, sayd to Salomon: Loe, the one halfe was not told me: So the Saints of God inioying the vnspeakeable ioyes of Heauen, may say; It is true which wee haue heard concerning the ioyes of Heauen by the mouth of preaching Ministers, but

but lo, the thousand part of them was not told vnto vs.

The greatnesse of these ioyes do appeare in the entertainment of the faithfull seruant into ioyes by our Lord Iesus, saying: Enter into thy Masters ioy: Our Sauiour saith not, Let thy Masters ioy enter into thee: but Enter thou into it: shewing vnto vs: that the ioyes of Heauen are so many, as the thousand parts of them cannot bee contayned in the soule of man.

Thus at large haue I spoken of this reward, the more to allure all men to runne in the Race of Christianity, which is the high way to this glorious reward.

Foure things there are, that being well considered, are excellent motiues to cause men to leaue the broad way of iniquity, and to betake themselues to runne in this Race Celestiall: The day of death: The day of doome: The ioyes of Heauen, and the torments of hell.

Let euery Christian therefore (as

he tendereth his euerlasting saluation) cast his eyes vpon this reward, and run in the race of Godlinesse, so long as life shall last; that whensoeuer it shall please the Lord to call him out of the vale of teares, hee may (hauing his name written in the booke of Life) be welcommed into his Masters ioy, with this blessed harueſt song: Come thou blessed of my Father, inherite the Kingdome prepared for thee, from the beginning of the world: To the which thrice-blessed Kingdome, hee bring vs that hath so dearely bought vs, euen IESVS CHRIST the righteous, who hath taken away the sins of the world: To whom with God the Father, and God the holy Ghost, three Persons, but one eternall and euerliuing God, wee ascribe both now and euer (as is most due) all power, glory, dominion and thanksgiuing.

Amen.

A Mor-

A MORNING Prayer.

O Most glorious God, the Father of our Lord Iesus Christ, and in him our Father, the Fountayne of all our wel-fare, and the giuer of all grace: wee thy poore children (according to our bounden duty) are at this present assembled together before thee in Prayer, to offer vp euen from the ground of our hearts, the Morning Sacrifice of Thanksgiuing, for all thy louing mercies, and tender kindnesses whatsoeuer, bestowed vpon vs. We highly blesse thy Maiesty for electing vs in thy Christ to life eternall, before all worlds, for creating vs after thine owne most glorious Image in purity

and perfection of holineſſe, for iuſtifying vs by the perfect obedience of thy Sonne, for ſanctifying vs by thy holy Spirit; and for the hope that thou haſt giuen vs of our future glorification with thée hereafter in Heauen. We alſo returne vnto thee all due and poſſible praiſe, for preſeruing of vs hitherto of thine eſpeciall goodneſſe and mercy; ſupplying aboundantly all our neceſſities both in ſoule and in body: and at this preſent we heartily magnifie thy name for thy watchfull prouidence ouer vs this night, and for thy bleſſing vpon vs and ours, kéeping vs from diuers dangers, that might iuſtly for our ſinnes haue come vpon vs, both ſpirituall and corporall. O what ſhall wee render vnto thée for all theſe thy mercies done vnto vs? what are we, that thou ſhouldeſt thus reſpect vs? or what are our deſeruings, that thou ſhouldeſt thus eſtéeme vs? To vs (O Lord) to vs moſt miſerable ſinners, there nothing belongeth but ſhame and confuſion. If thou (Lord) marketh ſtrictly what

is

is done amisse, who is able to abide it? O how farre doth thy mercy exceed thy iustice? O the deepenesse of thy fauours towards vs? So vnsearchable are they, as no man can expresse them, so vnvtterable as no man can declare them.

And (most mercifull Father) wee humbly intreat, for thy Christs sake, the continuance of these mercies towards vs: blesse vs this day and euer with thy heauenly protection and benediction, guide vs by thine owne Spirit into all godlinesse, that wee may profitably and conscionably walk before thee in our vocations, both generall and particular: blesse vs in the house, and blesse vs in the field, blesse vs in the basket, and blesse vs in the store, blesse vs in our out-goings, and in our commings in, compasse vs on euery side with thy mercies, guard thine Angels round about vs, keepe vs from the euill of this world, and euery worke of darknesse; and sanctifie both our Soules and bodies with thy feare to thy seruice, that as here-

tofore we haue ſerued the Diuell and the World by prophaneneſſe, ſo euer hereafter (redéeming the time) wee may apply our ſelues vnto holineſſe.

To which end wee moſt earneſtly craue (O heauenly Father) the preſence of thy Spirit alwaies to direct vs, the powerfull preaching of thy Goſpell alwaies to inſtruct vs, the holy vſe of thy Sacraments alway to confirme vs, that (all hereſie and vngodlineſſe remoued farre from vs) by theſe meanes ſanctified vnto vs, wee may glorifie thy holy Name, by our holy conuerſations in this life, and be glorified of thee euerlaſtingly in the life to come.

And becauſe (by reaſon of our ſins) in ſtead of thy mercies we haue deſerued thy furious indignation againſt vs: wee therefore ſeriouſly begge at the Throne of thy mercy, in the meritorious mediation of Jeſus Chriſt, that thou wouldeſt remoue far from vs and our Land, all thy fearefull and heauy iudgements whatſoeuer; as famine, peſtilence, ſword and the like;

and

and giue vs all grace from the King to the beast, that wee may bee truely humbled for all our iniquities, that we repenting vs of our euill, which is sinne, thou maist bee pleased to repent thee of thy euill, which is punishment for sinne.

Heare vs (O blessed Lord God) in these our Petitions, pardoning our sins, and graunting to vs all our requests, with all other thy graces that we stand in need of, that may make for thy glory, and the saving of our poore Soules, at the dismall day of Judgement, and that for Christ Jesus his sake: To whom with thee and thy blessed Spirit, three glorious persons, but one immortall God, we desire to returne all possible praise, power, Dominion, and Thanksgiuing, this morning, and euerlasting, Amen.

An

AN EVENING Prayer.

O Moſt gracious God, and in Jeſus Chriſt our moſt louing and moſt mercifull Father, the Father of all mercies, and God of all conſolations: wee thy poore ſeruants do moſt humbly fall downe our ſelues before the throne of thy dreadfull Maiеſty, confeſſing and acknowledging our manifold ſins, from time to time moſt grieuouſly committed againſt thee, in thought, word and worke: O Lord our God, wee muſt néedes confeſſe with mourning and ſorrowing hearts and ſpirits, that we were all borne in ſin, all conceiued in iniquity, and that all our life hitherto hath béene moſt fearefully corrupted, and

and stained with all manner of sinn e-full transgressions, to the great dishonour of thine owne Maiesty, to the great discomfort of our owne soules, and to the euerlasting confusion both of soule and body in thy iust iustice and iudgement in the world to come. Yea (O Lord) we cannot but confesse that (so soone as euer we came into the world) thou mightest iustly for our sinnes haue taken vs both body and soule, and giuen vs our portion in the lake that burneth with fire and brimstone: it is thy great mercy that thou hast spared vs hitherto, and not consumed vs from the face of the earth.

To thée therefore (God of endlesse compassion) we most miserable wretches make our pitious mone: to thee in Christ Iesus, wee come now for mercy: heare vs, heale vs, helpe vs, and haue mercy vpon vs, pardon and forgiue vs all our sinnes, let shine thy fauorable countenance towards vs, and say vnto our soules that thou art our saluation.

Thou

Thou hast promised in thy holy and heauenly word, that a broken & a contrite heart thou wilt not despise. Fulfill therefore now (O Lord) this thy gracious promise to vs, that are wearie and laden with the affrightments of sinne, and that offer vp our prayers with grones that cannot bee expressed.

Wash vs (O Lord) in the bloud of Iesus Christ, make vs cleane within and without, by thy sanctifying and renewing grace, preserue vs both in body and soule from the guilt and punishment of all our mis-doings, assure our consciences of the same by faith, and seale vs by thy good Spirit to the day of redemption. And (heauenly Father) we humbly intreate thee to worke thy good worke in euery soule of vs, to giue vs faith in thy promises, zeale to to thy glory, loue to thy truth, obedience to thy will, care and conscience to walke vpright before thee in all our wayes, and to offer vp our soules and bodies a liuely sacrifice to the seruice of thy Maiesty

in

in holineſſe all the dayes of our life to come.

And in theſe our prayers, we craue alſo (at thy mercifull hands) thy gracious bleſſings for all thy faithfull Children, and elect perſons, whereſoeuer diſperſed, and howſoeuer diſtreſſed vpon the face of the earth; and more eſpecially for theſe thy churches amongſt vs, of great Brittain, France, and Ireland: repleniſh the Kings moſt excellent Maieſtie with all neceſſarie graces meet for ſo worthy a Perſonage: ~~Sanctifie the heart of this gracious Queene: ſo ſhall thy Maieſtie take pleaſure in her beautie:~~ redouble thy gracious Spirit vpon our moſt hopefull Prince, and multiply thy bleſſings vpon all their Royall Iſſue. Bleſſe all the Nobility of our land, all the reuerend Clergy, from the higheſt to the loweſt; all of the ciuill Magiſtracy; all Schooles of learning, with the two Vniuerſities of Cambridge and Oxford, and all the Commons of this Realm: ſhew pitty vpon all thine that are in any kinde of tribulation,

or

or affliction, especially vpon all those that suffer persecution for thy Gospels truth: comfort all those that lye languishing in spirit, Soule-sicke at the heart, for remorse of their sinnes; say vnto their Soules that thou art their redemption.

Blesse moreouer (we beseech thee) all that are deare and neere vnto vs in the flesh, as our Parents, Father, and Mother, Brother and Sister, and Kinsfolke, together with our deare Friends, and Christian acquaintance, absent or present: Lord be present with them, and keepe them as the apple of thine owne eye, from euery euil worke and way, to thy euerlasting Kingdome and saluation.

And (holy Father) wee finally entreat thee to redouble thy gracious blessings vpon euery one of vs, at this time humbled in prayer before thee: blesse vs bodily and spiritually; giue vnto our bodies comfortable rest and sléep, that so we may be the fitter to do the works of our seuerall vocations before thée: and grant vnto our soules

the

the continuall assistance of thy grace, that they may neuer sleep in sinne, but that they may be alwaies waking and wayting for the comming of our Lord IESVS to Iudgement; that so Soule and body may be preserued from the euill of sinne in this life, and from the euill of damnation in the world to come, and that for CHRIST IESVS his sake, our sole Sauiour and onely Redéemer, to whom with thée and thy blessed Spirit, three glorious Persons, but one Essentiall God, we offer vp all possible Thanksgiuing and praise this Euening, and euerlasting:

Amen.

FINIS.

Tormenting TOPHET,

OR,

A TERRIBLE DESCRIPTION of HELL,

Able to breake the hardeſt heart, and cauſe it quake and tremble.

Preached at *Pauls* Croſſe the 14. *of Iune* 1614.

The fourth Edition corrected and amended.

Eſay 30.33.

Tophet is prepared of old; it is euen prepared for the King: he hath made it deepe and large: the burning thereof is fire, &c.

Printed at *London* by *George Purſlow*, for *Henry Bell*, and are to be ſold at his ſhop without Biſhopſgate.

1618.

TO THE RIGHT

VVorſhipfull and my verie *deare friends*, *Sir* Leſtraunge Mordaunt *of* Maſſingham *Hall*, in *the Countie of* Norfolke, *Knight Barronet, and Lady* Frances Mordaunt, his moſt louing Bed-fellow:

HENRY GREENWOOD Wiſheth all increaſe of Grace in *this Life, and Eternall Life in Life to come.*

IT is, and hath beene long ſince (Right Worſhipfull) the cuſtome of the Learned, that when they commended to publike view (therein ayming at common good) their Chriſtian

pains and diuine indeuours (knowing that the truth hath and alwaies had many oppoſitions and detractions) to preſent them to men of high place, and well affected in Religion, that ſo their works might paſſe with leſſe feare, and danger of diſgrace and opprobry: I (though vnlearned) making bold to imitate their Chriſtian policie herein, haue preſumed to preſent that doctrine to your Wotſhips eyes, that lately in publike place was ſounded in your eares, both of which ſenſes are great inſtruments in the furtherance of our Soules in the way of Gods Kingdome; for as the eare conuayeth grace to the affections of the ſoule; ſo the eye bringeth much matter to the vnderſtanding of the minde; nay, the eare cannot ſo often be an Auditor, as the eye

an

an Oratour to the Conſcience.

For which cauſe (your Worſhips nothing more affecting than growth in Grace and Religion) I haue attempted to commend to your often conſideration, *Tormenting Tophet*: for as nothing allureth the heart to grace, more than Gods mercies, ſo nothing more preuaient againſt ſinne, than his fearefull and terrible Iudgements.

If therfore your gracious Worſhips ſhall vouchſafe to accept of theſe my poore preſented pains, it will giue much content to mine own heart, &(doubtleſſe)anſwerable comfort to your owne ſoules.

And to conclude, as the Lord hath aboundantly bleſſed your Worſhips with graces internal,& bleſſings externall; So (to vſe the words of the Apoſtle)*the very God*

of peace sanctifie you still throughout, and I pray God that your whole spirits, and Soules and bodies, may be kept blameleſſe to the comming of our Lord Ieſus Christ, Amen.

From Hempſted in Eſſex,
Ianuary, 10. 1618.

Your Worſhips alwaies ready to be commanded in the
LORD,

Henry Greenwood.

To the CHRISTIAN Reader.

CHriſtian Reader, I commend to thy charitable view, this terrible and lamentable deſcription of Hell, a ſubiect moſt neceſſarie in theſe dayes, wherein Iniquitie hath gotten the vpper hand: *the greateſt part of mankinde laboureth of this dangerous diſeaſe; namely,* hardneſſe of heart, and contempt of all grace: *I therefore for the remouing of this damnable euill, haue prepared this* Tormenting Corraſiue. *Blame me not, if I be too bitter in denouncing Gods Iudgements a-*

gainſt ſinne, the preſumption of the time compels me, this only is the ayme of my intention herein, that many may bee ſaued from the damnation hereof. Thus commending this Tractate to thy Chriſtian conſideration, and thy ſelfe to Gods moſt bleſſed protection, I reſt

Thine euer-louing and wel-willing brother in the Lord,

Henry Greenwood.

Tor-

Tormenting
TOPHET,
Or,
A terrible deſcription of Hell, *able to breake the hardeſt heart, and cauſe it quake and tremble.*

Eſay 30.33. Tophet is prepared of old; it is euen prepared for the King: hee hath made it deepe and large: the burning thereof is fire and much wood: the breath of the Lord like a Riuer of Brimſtone doth kindle it.

Albeit the LORD in the beginning created man in glorious manner, *omnino ad imaginem ſui, ratione ſapientem, vita innocentem, dominio potentem,* altogether after his owne moſt glorious Image,

mage, in purity, and in perfection of holineſſe, both in ſoule and body, **yet withall, hee gaue him** *naturam flexibilem*, a mutable and changeable nature; **creating him** *in poteſtate ſtandi, ſeu poſſe cadendi*: in power of ſtanding, and in poſſibility of falling: **power of ſtanding, that hee had from God his Creator, poſſibility of falling, that he had from himſelfe, being a creature.**

Auguſtine. **A reaſon whereof S.** Auguſtine giueth **in his booke of** Confeſſions: **Becauſe the Lord created man** *ex nihilo*: of nothing: **therfore he left in man poſſibility to returne** *in nihilum*, into nothing, **if hee obeyed not the will of his Maker.**

Baſil. **And as** Baſil ſaith, *Si Deus dediſſet Adæ naturam immutabilem, deos potius quàm homines condidiſſet: id eſt*, If God had giuen *Adam* an immutable, and vnchangeable nature, hee had created a God, not a man: **for this is a maine truth in Diuinity,** *immutabiliter eſſe bonum, proprium ſolius eſt Dei: id eſt*, to be immutably, and vnchangeably good, only proper to God.

Adam

Adam therefore being thus created, that hee might either stand or fall, by the Diuels subtill suggestion, and by the abuse of his owne free will, receiued a double downe-fall, the fall of sinne by disobedience, and the fall of death by sinne, the last fall being the wages of the first fall, as ye may read Rom. 6. last verse: The wages of sin is death. Rom. 6. 23.

The Lord therefore hauing pity vpon this his miserable estate, vouchsafed in his Sonne to shew mercy vpon some by election to saluation: as to shew iustice vpon other some by reprobation to damnation.

According to which irrenocable decree, the LORD hath prepared euen from the foundation of the earth, answerable places: a glorious habitation for the one, and a terrible dungeon for the other.

Which generall truth is confirmed in the words of my Text, hauing particular reference to the reprobat Assyrians. For, as the Lord in his mercy doth promise in this Chapter to his peo-

people repenting them of their sins, manifold blessings, spirituall and corporall, temporall and eternall: so doth he threaten in his iustice terrible vengeance to their enemies, the Idolatrous Babylonians and Assyrians, not only temporall, but also eternal, not to the meane subiect alone, but to the King himselfe; saying: Tophet is prepared of old, it is euen prepared for the King &c.

Not to insist therefore too long vpon introductions, lest it should be said to me, as once a flowting Cynick sayd to the Citizens of Myndus, a little City with great gates: Shut your gates, lest your City run out: I come to the Text it selfe, which containeth in it a terrible and lamentable description of Hell, prepared of old, for the tormenting of all vngodly people of the world, of what estate or condition soeuer they be, euen for the King. For Tophet is prepared of olde, it is euen prepared for the King, &c.

In

In which terrible Deſcription of Hell, I obſerue ſo many ſeuerals, as the Beaſt had heads in the Reuelation, that muſt bee tormented in her. Reu.13.1.

Firſt, the certainty of this place of torment: Tophet is prepared of old.

Secondly, the parties for whome: for all vngodly wretches: yea euen for the King: It is euen prepared for the King.

Thirdly, the impoſſibility of getting out, once in: He hath made it deepe.

Fourthly, the great number that ſhall be tormented in her: expreſſed in this word, Large.

Fiftly, the extremity and bitternes of the torments of Tophet: the burning thereof is fire.

Sixtly, the eternity and euerlaſtingneſſe of the torments of Tophet: much wood, **ſo much, as ſhall neuer be waſted.**

Seuenthly, the Authour or inflictor of theſe fearefull tortures: and that

that is the Lord offended: in these words, The breath of the LORD like a Riuer of brimstone doth kindle it: wherein I note the seuerity of God against sinne and sinners.

The first part. The certainty of this place of torment is here described by three: by the Name, by the Act, by the antiquity.

First, by the name: Tophet.

Secondly, by the Act: is prepared.

Thirdly, by the Antiquity: of old.

Tophet is prepared of old.

Tophet. This Tophet was a valley neere vnto Ieruſalem, *iuxta piſcinam fullonis & agrum Acheldema, ad auſtrum Sion:* that is, Neere to the Fullers poole and the field Acheldema, on the South ſide of Sion: Called alſo Gehinnom, the valley or dale of Hinnom: *Quia locus iſte in prædio erat viri cuiuſdam Hinnom dicti:* Becauſe this place was in the poſſeſſion of a certain man called Hinnom: as ſaith Aretius In which place the Iewes following the curſed example of the Ammonites) did ſacrifice their children in the fire to the Idoll Moloch, *Quem pro Mercurio colebant:* whom

Aretius.

whom they worshipped for Mercury, as saith Montanus: or rather, *pro Saturno colebant*, for Saturne, as sayth Scultetus, *Quem Poeta proprios fingunt deuorasse filios*: whome the Poets fained to haue deuoured his owne children. *Montan. in Esay.* *Scultet. in Esay.*

This Moloch, was *Idolum aereum, concauum, passis brachijs, ad excipiendos infantes sacro nefario destinatos, subiectis prunis torrendos*: that is, A brazen Idol, hollow within, his hands spred abroad to receiue Infants, that were through their cursed Idolatry tortured in the fire, and sacrificed to him: as writeth Scultetus. Snepssius describeth this Idoll on this manner: *Idoli statua erat cuprea (sic enim annotarunt Hebrai) porrigens brachia ad excipiendos pueros*: that is, This Idoll was made of Copper (so the Hebrewes haue obserued) stretching forth his hands to receiue those massacred children. *Scultet. in Esay.* *Snepssius in Esay.*

The Iewes more at large write of him, that he was of great stature, and hollow within, hauing seuen places or chambers within him: the first, to receiue meale offered: the second, Turtle *Descriptio. Moloch.*

Turtle Doues: the third a Sheepe: the fourth, a Ramme: the fift, a Calfe: the sixt, an Oxe: the seuenth, a Child: he was faced like a Calfe, imitating the idolatry of Egypt: his hands were euer stretched out to receiue bribes and gifts: his Priests were called Chemmarims, because they were smoked with the incense offered to
2.Ki.23.15. Idols of whom ye may reade, 2. King. 23.5. Hos.10.5. Stephan.1.4.

This Tophet or valley of Hinnom was put downe by good King Iosiah, and in contempt therof, dead carrions and the off-scowrings of Ierusalem commanded to be cast therein.

The Iewes report, that in Tophet there was a deepe ditch, which they called *Os inferni*, the mouth of Hell,
Iere. 7.32. which neuer could be filled: into which the Chaldeans hauing slain the Israelites, threw them.

For the deriuation of this word, some thinke that it is deriued *à Tophis lapidibus pretiosis in modum Punicis, inter quos nutriebatur ignis*: that is, Of the Topaze stone like the Punicke in which

which fire was nouriſhed: but this deriuation is farre fetcht and faulty.

But for moſt certaine, Tophet is deriued of that Hebrew Toph, *quod tympanum ſonat*: which ſignifieth a Tabret, or loud inſtrument: becauſe, when they ſacrificed their children to Moloch, they did *tympana pulſare, ne exaudirent eiulatum liberorum qui comburebantur: id eſt*, Smite vpon the tabret, that they might not heare the lamentable ſcreeching of their children in the fire; as ſayth Piſcator.

Tophet vnde.

Piſcat. in Eſai.

So that by a certaine Simile, the Spirit of God doth here compare hell to Tophet: for as in Tophet there was lamentable ſcreeching of the children in the fire: ſo in hell there ſhall bee ſcreeching and ſcreaming, weeping and wailing for euermore.

How *Tophet* taken for hell.

Hell hath many names in like reſpects: as it is called TARTAROS of TARROSSO, to terrifie: becauſe of the terrors thereof.

TARTARASTO.

It is called HADES of the primitiue particle A: & EIDEIN not to ſee: a place without light: which expreſſeth the

HADES.

dolour of Hell: as sayth Chytreus.

Chytreus in 20. ca. Apoc. numero 7. de pœnis impiorum.

It is called *Auernus: absq; vera temperatura*: without true temperature: for there the frœzing cold shall not mitigate the scorching heat, nor the scorching heat the frœzing cold.

Auernus.

And here it is compared to Tophet, in regard of the terrible tortures, and pittious out-cries of the condemned.

Simile. *Vt per hortum voluptatis, Paradisi scilicet, sedes beatorum figuratur: ita per hunc locum terroris, Tophet, scilicet, infernus describitur*: that is: As by the garden of pleasure; namely Paradise, the place of the blessed is figured: So by this place of terrour; namely, Tophet, the dungeon of hell is described.

Obseru. From which fearefull Metaphor, we may iustly make this our obseruation: namely, that Hell is a most lamentable and woful place of torment, where (in regard of the extremity of torments imposed vpon the damned) there shall be scrœching and screaming, weeping, wayling, and gnashing of teeth for euermore: and this is Tophet.

Where

Where torment ſhall be vpon torment, each torment eaſeleſſe, endleſſe, remedileſſe; where the worme ſhall be immortall, cold intollerable, ſtinch indurable, fire vnquenchable, darkeneſſe palpable, ſcourges of Diuels terrible, and ſcreeching and ſtreaming continually: and this is Hell.

In hell (ſaith S. Auſtine) there is *vermis conſcientiæ, ignitæ lachrymæ*, and *dolor ſine remedio*: that is, The gnawing worm, the burning teares and ſorrow that can neuer be eaſed. *Auguſt.*

And againe, hee ſaith in his third *Tom. de Spiritu & Anima*: *Ibi erit metus, & mœror: luctus & dolor: tunc verè nihil lugere erit niſi flere, quia pœnitere tunc nulli poterit valere: ibi erit tortor cædens, vermis corrodens, ignis conſumens*: that is, In hell there is howling and horror, ſobbing and terror: where weeping helps not, and repentance boots not: where is paine killing, worme gnawing, and fire conſuming. *Aug. 3 tom. de Spiritu & Anima.*

Vermis & tenebræ flagellũ, frigus & ignis: Dæmonis aſpectus, ſcelerũ, confuſio luctus. *Poeta Tertul. in Apologet.*

Tertullian in Apologetico, ſpeaking of

Hel, sayth thus: *Gehenna est ignis arcani subterranens ad pœnam thesaurus:* that is, Hell is a treasure of secret fire kept vnder the earth to punish withal. The truth of this heauy report Dives with the residue of the damned, doe finde by wofull experience, who still cries out, I am tormented in this flame.

This is miserable Tophet, prepared for all vngodly people of the world.

Vse 1. The meditation of these torments should breake our stony hearts in pieces, and strike vs into such a dismall dump, as was Baltazar, when he saw the hand-writing on the wall against him: these should be of an extractiue force and power, to drawe grones from our harts, teares from our eies, and sins from our soules.

Dan. 5. 5. *Grauia peccata grauia desiderant lamẽta:* Great sins require great lamentations: Sweet meat must haue sowre sawce: sin must haue mourning, either here by attrition Legall, and contrition Euangelicall, or else hereafter we shall be cast into Tophet, where we shal lye scrœching & screaming continually.

Plan-

Plangite igitur plangenda : Bewaile your ſinnes therefore that ought to be lamented. *Eſtote tam proni ad lamenta, ſicut fuiſtis ad peccata*: Be as prone to lamentation, as euer you were to tranſgreſſion, as prone to lament them, as euer yee were to commit them. *Gregor.* *Iſidor.*

In a booke inſcribed *De natura rerum*, I reade of a Byrd called *Auis Paradiſi*: the Bird of Paradiſe: which is ſo called in regard of her ſplendid and excellent beauty: which Bird being taken in the ſnare of the fowler, doth *ingemiſcere ac lachrymare dies noctesque*: mourne and lament night and day, vntill ſhe be reſtored to liberty: So wee that were once *Aues Paradiſi*: Birds of Paradiſe, but now captiuated in the thraldome of ſinne and Sathan: and lyable to this tormenting Topher, ſhould neuer ceaſe mourning and wayling, vntill wee bee reſtored to Grace againe. *Lib. de nat. rerum.* *Simile.*

Bleſſed are you that haue grace thus to mourne, yee ſhall bee comforted: the Lord will wipe away, as all ſinnes from your ſoules, ſo all teares

from your eyes in the Kingdome of ſaluation.

Vſe 2. Againe, the conſideration of this terrible Tophet ſhould cauſe vs willingly to imbrace the counſell of the Pſalmiſt: To ſtand in awe and ſinne not: And worke in our hearts that feare ſpoken of in the Goſpell of Mat-

Pſal. 4. 4.

Mat. 10. 28 thew, Feare him that is able to deſtroy both body and ſoule in hell: This terrible report ſhould ſtrike vs into a threefold feare.

Feare to be depriued of the grace of God.

Feare to be excluded the louing preſence of God.

Feare to be tormented in the Lake vnquenchable.

Exemplum. It was the practice of an holy man, who ſaith: I feare him that is able to damne both body and ſoule: I tremble at hell: I tremble at the Iudges countenance, which is able to make all the Angels and powers of Heauen to tremble: I tremble at the voyce of the Archangell: I tremble at the roaring deuils: I am afraid of the gnaw-

ing

ing woꝛne, the ſmoke, the vapour, the brimſtone, the darkneſſe, the burning: Ah wo is me that am the ſonne of bitterneſſe, indignation, and eternall weeping.

This made Paul endeuour to keep a cleare conſcience both towards God and man. Act. 24. 16.

This made Ierome afraid to offend: Whether I eate oꝛ drink (ſaith he) oꝛ whatſoeuer I do elſe, me thinks I heare this saying ſounding in mine eares, Ariſe yee dead, and come to Iudgement, Ariſe yee dead, and come to Iudgement: Which when I conſider, it makes mee quake and ſhake, and not dare to commit ſinne, which otherwiſe I ſhould haue committed.

And what is the cauſe (I pray) that wicked wretches runne into al exceſſe and riot of ſinne as they doe? Is it not becauſe they lay not to heart this tormenting Tophet? witneſſe elſe the Prophet Amos, who ſaith: that they put off from them the euill day, and boldly approach to the ſeats of iniquity. If putting off the remembrance of Amos. 6. 3.

the vengeance to come, will make men dissolute and wretchlesse, then surely laying to heart the inutterable torments of Tophet, will bee a notable meane to reclaime men from all vngodlinesse.

But if men will harden their harts, aboue the hardnesse of an Adamant, and will not be moued, neither by mercies nor iudgement: let all such know that Tophet groneth for them, where they shall howle and yell in fiery torments for euermore.

Thus much in a word for the word Tophet.

Is prepared.

The second obseruable for the certainety of this place of torment, is the Act or thing done, in these words: Is prepared. *Parata Tophet, non paranda*: It is not sayd, That Tophet shall be hereafter prepared, or it is now preparing; but it is already prepared: Tophet is prepared.

The malicious diuel laboureth nothing, more then to perswade men that there is no such place of torment, that so the more easily hee may leade them

them thither, as the thiefe is led to execution with a baile before his eyes. But for the truth hereof, let these things following duely be obserued. *Simile.*

As a princely magnificence requireth that a King haue a beautiful Palace for the best sort of men, and a dismall prison for the rebellious: So the King of kings hath a glorious Palace, wherein are many mansions for his Saints, and a dark and loathsome dungeon for the Diuell and his Angels. *Simile.*

The law of nations requireth that malefactors for their offences bee banished for euer: so the Lord doth banish from his gracious presence al the vngodly of the earth into the feareful Iland of hell.

The Cicilian Æna, called at this day *Gibillo Monte*, where roarings are heard, and flames of fire are seene: the flashing of Vesuuius; the cracking, as it were, of fire in a Furnace in the Marine Rocke of Barry: what do all these presage, but assure all those that feare the Lord (besides his counsel reuealed *Aetna.*

reuealed in his word) that Tophet is already prepared.

Againe, in all things naturall and supernaturall, there is an opposition, there is a contrariety: there is good, there is euill: there is light, there is darknes: there is ioy, there is sorrow: there is a Heauen, and therfore there must be a Hell, into which the soules of the reprobate shall be carried when they dye, by the black & grisly angels.

Againe, the Scripture speaketh euery where of this place of torment:

Mat. 5. 22. Whosoeuer shall say, Foole, shall bee worthy to be punished with hell fire.

Mar. 9. 43. 35. 47. Againe, It is better for thee to goe into the Kingdome of God, with one foot, with one hand, with one eie, then hauing two feet, two hands, and two eyes, to be cast into Hell fire.

But that of the 25. of Mathew is very pregnant for this purpose, wher the word it selfe is vsed:

Math. 25. Goe from me yee cursed, into euerlasting fire: which is prepared for the Diuel and his Angels.

This doctrine meeteth with all Atheists

theiſts that ſay, There is no heauen, no hell, no God, no deuill: As that no ten foole that ſaid in his heart, There is no God. *Refut. Atheiſt.* Pſal. 14. 1.

With all Epicures, that think there is neither time nor place either of heauen or hell after death: that ſung that curſed Epitaph of Sardanapalus. Epicure. Eſa. 22. 13.

Ede, bibe, lude, charum præſentibus exple
Delitijs animum: poſt mortem nulla voluptas: *Poet.*

Eate, drinke, and be merrie; for after death there is no pleaſure: They ſay true, for after death they ſhal find ſmal pleaſure in Tophet.

This Doctrine conuinceth alſo all heretikes that deny both Reſurrection and Iudgement, nineteene ſeuerall ſorts whereof are reckoned vp together all on a row by that learned writer Danæus: the Appellites, Archontikes, Baſilidians, Bardeſaniſts, Caians, Carpocratians, Cerdoniãs, Heraclites, Hermaines, Marcites, Marcionites, Ophites, Proclians, Symonians, Saturninians, Sethians, Seuerians, Selucians, and Valentinians. Heretike. *Danæus.*

Seeing

Vſe 1. Seeing then that Hell is already prepared, and ſtandeth ready to receiue to torment all that worke iniquity: ſeeing there is but a twine thred betwixt the ſoule of a ſinner, and this ſcorching flame: O how ſhould this prepare vs for the Kingdome of Heauen! *Paratis patet ianua, imparatis clauditur*: that is ſaid for Heauen: The prepared Virgins enter in, the impreparedd not.

Imparatis patet ianua, & paratis clauditur: and this is ſaid for Hell: The impreparedd enter, the prepared not.

But, alas, the preſumptuous ſecurity of this our age: men liue as though there were no Hell: or if there be, as though it were afarre off, and yet notwithſtanding it followes them as neere as the ſhadow doth the body: Death and Hell both follow cloſe the perſon of euery ſinner, Death to deuoure the body, and Hell to ſwallow vp the ſoule.

Reuel.

Yet for al this, the wicked will ſport themſelues in their ſinnes, and ioiual be in their iniquities: but marke the end,

end, *Nouiſſima illarum eſt mors*: the end of theſe wayes is death: as well noteth that iuſt and vpright man IOB: they reioyced in the ſound of Organs, and in a moment they goe downe into Tophet: they ſay, Peace, peace, when Tophet is prepared to take away their ſoules. Iob 21.12, 13.

O that careleſſe people would conſider this: it would make them liue ſo preciſely, as though it were ỹ laſt moment they had to liue: it would make them cry out in the terrors of their ſoules with the Iaylour, O, what muſt I doe to be ſaued from the damnation of Tophet. Act. 16.

The third thing obſeruable for the certainty of this place of torment, is the antiquity of the ſame: Of olde. Of old.

Non caſu aut fortuna parata erat. Tophet, *ſed certo indicio omnipotentis definita*: that is, Tophet was not caſually prepared, but in the determined counſell, and decreed purpoſe of God: not lately founded, but from the foundations of the earth, before man or Angell was created.

For

2. Pet. 2. 4. For Hells antiquity, I referre you to the second of Peter, Chap. 2. vers. 4, where it is sayd: If God spared not the Angels that fell, but cast them downe to hell. Now they could not be cast into that which was not: therefore Hell was ordained before the fall of Angels: for the Lord (who beholdeth all things past, present, and to come; *vno actu, vno ictu, simul, & semel*, at one and the selfe same present) foreseeing what would become of Angels and men, preordained answerable places: for those whom he hath elected in Christ, Heauen he hath created of old: and for those whom he hath left to glorifie his Iustice, Tophet is prepared of old.

Note. Where wee plainely see, that the Lord hath irreuocably decreed of the state of Angels and men, before all worlds, for Heauen and for Hell: as there are but two waies, so there are but two ends, Saluation and Damnation, Heauen and Hell.

Error Romæ. Idle is the opinion of Rome concerning there *inter media loca*, mid-

dle

dle places, twixt Heauen and hell.

The peruerting Papiſt hath added to Tophet three ſubterreſtriall places more: *Purgatory*, *Lymbus Infantum*, *Lymbus Patrum*.

Purgatorie, for thoſe that dye in their veniall ſinnes, and light tranſgreſſions: and for thoſe which haue their ſinnes remitted, but not ſatiſfied for the puniſhment. Purgatory *Bellar. lib. 2. de Purgatorio. cap. 1.*

And they place this next to Tophet, where there is both *pœna damni*, and *pœna ſenſus*, puniſhment of loſſe, and puniſhment of feeling: this laſteth not euer, but for a time: for it ſhall bee diſſolued at the comming of Chriſt to iudgement.

Lymbus Infantum, where children remaine, dying without Baptiſme. *Lymbus Infantum.*

And this they place next to Purgatory; where there is *pœna damni*, but not *ſenſus*, the puniſhment of loſſe, but not of feeling: and this laſteth for euerlaſting.

Lymbus Patrum, where the Fathers were before Chriſts comming. *Lymbus Patrum.*

And this they place vppermoſt: where

where there was *pœna damni*, but not *sensus*, the punishment of losse, but not of feeling: but this was dissolued long agoe, by Christs descension into hell.

Thus you see how the pope by these his lyes and sopperies, thorowly proueth himselfe the most deare child of the diuell, the Author & founder of all lies. But let euery Christian take this for an inalterable truth, that there is but Election and Reprobation, grace and sin, the narrow gate, and the broad way: but two ends, Heauen and hell; to one of these must all flesh goe.

Ioh. 8. 44.

Athanasius speaking to this point, sayth: *Impius in duas partes discerpitur, & vt ad duo loca discedat, condemnatur*: that is, A wicked man is distracted in two parts, and condemned to two places, his body to the Graue, and his Soule to HADES, that is, to Hell.

Athanas. de incarnat. Christi.

Seeing then that the Lord hath prepared Tophet of olde, and the Decree of God is gone out vpon all flesh, either for heauen or for hell: this should hasten vs carefully to worke out our saluation with feare and trembling, and

and to make ſure our Election: For what if wee haue all the world, and bee caſt into Tophet? what ſhall become of vs? it had béen better for vs neuer to haue been borne.

Obſerue (I beſeech you) the carriage of the Apoſtles in the Goſpell, when they heard that one of them ſhould betray their Lord and Maſter CHRIST, and woe worth that party that ſhould do that curſed act: it had béen good for that party neuer to haue béen borne: they were all amazed and aſtonied, and could not be at quiet, till they knew who ſhould do that damnable déed: they came therefore to our Sauiour, ſaying: *Numquid ego Domine?* Is it I, Lord? Another, Is it I, Lord? Mar.14.19
So we hearing, that Hell is prepared of old, and the greateſt part of mankind (as ſhall bee ſhewne hereafter) ſhall bee ſwallowed vp of her: Oh, this ſhould make vs carefull, firſt, and aboue all things to ſeeke the Kingdome of God, and the righteouſneſſe thereof, that wee may ſée our ſelues in the number of thoſe fewe, whoſe Mat.6.

names are written in the booke of Election, and not in the number of those that shall be tormented in Tophet.

Psal.132.3 Let vs resolue with the Psalmist, not to suffer our eyes to sléep, nor our eye-liddes to slumber, nor the temples of our head to take any rest, till wee haue found the saluation of our God, our soules sealed to the day of redemption, and freed from the damnation of Tophet. But where is this religious care and godly resolution? O the dissolute and desperat course of this our sinfull age! men put their saluation to a hazard with Ludouike, *Si saluabor, saluabor: Si damnabor, damnabor*: that is, If I bee saued, I be saued: If I bee damned, I bee damned, there is the care that I take.

Ludouic.

In the feare of God, I earnestly beséech you, aboue all things to make sure your Election, and that by your Vocation: your Vocation by your Iustification: your Iustification by your sanctification, the reward whereof will be eternall glorification.

Rom.8.

2.Pet.1.5. Ioyne Vertue with your Faith: with

with vertue knowledge: with knowledge temperance: with temperance patience: with patience godlineſſe: with godlineſſe brotherly kindneſſe: and with brotherly kindneſſe loue: Labour hereby to make your calling and election ſure; for if yee doe theſe things, ye ſhal neuer fall into the vengeance of Tophet.

The ſecond part of this Text, are the parties for whom Tophet is prepared, and that is for all vngodly people of the world, of what eſtate or condition ſoeuer they be: It is euen prepared for the King. The ſecond part. It is euen prepared for the King. 2. Reg. 39.

Theſe words in particular haue reference to blaſphemous Senacherib, who was ſlaine of his two ſonnes in a Temple of Niniueh, worſhipping his god Niſroſh: and in generall, it extendeth to all idolatrous Kings, Emperors and Superiors whatſoeuer.

Here then firſt we ſee, that no perſon, in what dignity ſoeuer he be, by his eminent place, is exempted from hell. Obſeru. 1.

Diues, a great perſonage, yet tormented Luke 16.

Wisd. mented in those flames: *Quid profuit sibi superbia? quid diuitiarũ copia?* What hath pride profited him? or what hath the pompe of riches done him good: Alas, these could not saue his Soule: For (as sayth the Psalmist) a man by Psal.49.67 his riches cannot redéme his brother, he cannot giue his ransome to God: so precious is the redemption of soules, and their continuance for euer.

And in Samuel we read, That kings are not exempted from the iudgments of God: If ye doe wickedly, ye shall 1.Sam.12. 25. perish, and your King.

In the first Epistle to the Corinths, wee may read, who they are that are threatned with Tophet: neither fornicators, nor idolaters, nor adulterers, 1.Cor.6.9. nor wantons, nor théeues, nor couetous, nor drunkards, nor extortioners shall inherit the Kingdome of God: This is spoken of Kings, as well as of others. And in the Reu. wee finde, Reu.21.8 that the fearefull and vnbeléeuing, the abominable, murtherers and whoremongers, and sorcerers, idolaters, and all lyers shall haue their part in the

the Lake that burneth with fire and brimstone: And this is spoken of the King as well as of the Begger: for the Lord in iudgement fleeth from hell, not according to place, but grace: not outward condition, but inward disposition.

Nay moreouer, great men, Noblemen, and mighty Princes, are not only lyable to Tophet, but the greatest part of them shall to the diuell: Not many wise men, not many mighty, not many noble are called: for as God would haue all men saued, and come to the knowledge of the truth, i. some of all sorts, some Iewes, some Gentiles, some Kings, some Nobles, some Preachers, some Rich, some Poore: so of all these, the greatest summe goe downe to Tophet. Yet for all this, great men must not bee reproued forsooth, the truth that maketh against them, must not be imbraced of them. 1. Cor. 1. 26. 1. Tim. 2. 4

Abner could not abide to heare Isbosheth tel him of his going in to Rizpah his father Sauls Concubine. 2. Sam. 3.

Ahab hated Micaiah the sonne of 1. King. 22.

Imlah for not prophesying (as he said) good vnto him.

Esay. 30. The people cryed out in Esayes time: *Dicite nobis placentia, placentia:* that is, speake pleasing things vnto vs.

Ier. 11, 21. The Priests and people of Anathoth threatned Ieremy to take away his life, if he prophesied to them in the name of the Lord.

Amos 7. 12 23. Amaziah said to Amos the Prophet: Goe, bee gone, prophesie in Iudah: but prophesie no more in Bethel, for it is the Kings Chappell, and it is the Kings Court.

Amos 5. 10 They hated him that rebuked in the gate, and abhorred him that spake vprightly.

Mica. 2. 11 The people in the time of Micah, liked them well that prophesied to them of Wine and strong Drinke. I pray God that the great ones of this Land be not tainted with this corruption.

Well, for mine owne part, I had rather be stormed against for preaching Tophet to you here, then ye should curse mee in Tophet hereafter, for smoothing and flattering you.

Yet

Yet this reprehension of great men, I would wish it might be done in wisdome and humility: which I beseech you, O King, by the tender mercies of God, reforme these and these things: for some in this case are indiscréet and too too sawcy, and rather exasperate the hearts of their hearers against them, then winne them to the Lord by their exhortation. Rom. 12.1

If then Kings and great men bee not exempted from Tophet, what should this worke in them but obedience to that counsell of the Psalmist, Be wise now therefore, O yee Kings, serue the Lord in feare? Looke vp to heauen, acknowledge your selues subiects to a greater. Vse: Psal. 2.

As the Lord hath honoured Kings aboue others, so hee looketh for a greater returne of honour from them than from others: for where the Lord giueth much, there the Lord requireth the more.

Kings and Princes are the Keepers of the two Tables of the law of God: and to them is committed from God Deu. 17.18

the gouernment both of Church and Common-wealth: they must therfore be carefull that the Word may runne very swiftly throughout every Angle of their Realms: So shall God gaine an vniuersall glory, and Kings themselues a more stable subiection.

Psal. 147.

Esay 49.23 Kings and Queenes are called nursing Fathers, and nursing Mothers: and al to commend vnto them the care they should haue of Gods glory, and the good of their people.

Ios.24.15 Iosua was such a Ruler, that remained resolute and constant in the worship of God to his liues end.

1.Ch.15.1 DAVID prepared a place for the Arke of God, and was carefull for the Church of the Lord.

2.Ch.17.3 Iehosaphat, Ezechias and Iosias were reformers of their Kingdomes, enemies to idolatry, and graciously defended the word of God.

cha.29.1.2
cha.34.1.2

And blessed be God for our Kings most excellent Maiesty: who is maiesticall in his place: in religion zealous: in life vertuous: and in mercy aboundantly gracious: The Lord increase his

his graces in him: the Lord anoint him with the oyle of Holineſſe aboue his fellow Princes: and the Lord keepe him from this terrible Tophet: and let all people that beare good will to this our Engliſh Sion, to this my Prayer ſay, Amen.

It is euen prepared for the King.

Secondly, wee may here perceiue with Peter; that verily there is no reſpect of perſons with God in iudgement: he iudgeth the rich as the poore; the father as the child; the maſter as the ſeruant; the King as the begger: as the Prophet Dauid ſayth, With righteouſnes ſhall he iudge the world, and the people with equity. Obſeru. 2. Acts 10.

Though wickedneſſe among men, bee in the place of iudgement; yet the Lord our God will deale iuſtly. Eccl. 3. 16.

Though among men there is reſpect of perſons to bee had, without which a confuſion would (and this is neceſſary to be vrged, for men are full of contempt, and to ſawcy with them of ſuperior place and authority:) yet when all ſhal be ſummoned before the tribu-

tribunall of God, the Lord will indifferently proceede to iudgement without any respect of persons.

Vse. And this should not only pull down the haughty minds of the noble (who think for their greatnesse here, it will bee easier for them hereafter than others:) but also this should bee an vnalterable president to all Iudges of the world.

As they sit in Gods place, so they should imitate the Lord in iudgement: this should make them obey the counsell of the Lord deliuered by the Prophet Dauid: Bee learned yee that are Iudges of the earth. Psal. 2.

Of the care that Iehosaphat tooke for iust and righteous iudgement: after he had made Iudges, and set them in euery City of Iudah, hee gaue them this charge: Take heede what yee doe, for ye execute not the iudgements of man, but the iudgements of the Lord, and the Lord will be with you to preserue you, if you doe iustly, but to confound you if you doe vniustly: wherefore now let the feare of the Lord bee 2. Ch. 19. 1. 6, 7.

vpon

vpon you, take heede and doe it: for there is no iniquity with our God, nor reſpect of perſons, nor receiuing of rewards.

O that this gracious counſell were intertain'd of the Iudges of the land; then wee ſhould not heare of ſo many complaints in our Land as wee doe: then we ſhould not haue cauſe to complaine with the Prophet, That iudgement is turned backward, and iuſtice ſtandeth a farre off: that truth is gone, and equity no where to be found: then wee ſhould not haue ſo many beggerd by the Law, as dayly are: Law was neuer made to vndoe men, but to compell men to doe well: it was made to curbe the vnruly, but not to begger the innocent: it is growne to this ſaying now a dayes, I had rather loſe it, being my right, then go to law for it; why, what is the cauſe? O becauſe of rackt fees, cloſe bribes, and the perpetuity of attendance. Eſay 59.14

Iudicate ſecundum iuſtitiam, Iudge, iudge, O yee ſonnes of men, according to righteouſneſſe: let your iudgement be

be in { *veritate*, in truth. *iudicio*, in iudgement. *iuſtitia*, in righteouſneſſe.

I pray God it may neuer be ſayd of our Iudges of England, as once was ſayd of the Iudges of Iſrael; The Lord looked for iudgement, but behold oppreſſion: for righteouſnes, but behold a crying.

Eſay. 57.

Let there not bee found in a Land where the Goſpell dwelleth, ſuch Iudges as were thoſe that killed innocent Naboth.

1. King. 2. 1

Let none be like the ſonnes of Samuel, That turned aſide after lucre, and tooke rewards, and peruerted the iudgement.

1. Sam. 8. 3

The duty of Iudges is notably ſet downe in *Exod.* 23. Thou ſhalt not receiue a falſe tale; Thou ſhalt not ouerthrow the trueth for the multitudes ſake; Thou ſhalt not ouerthrow the right of the poore in his ſuite: Thou ſhalt keepe thee from a falſe matter: Thou ſhalt take no gift: for the gift blindeth the wiſe, and peruerteth the words of the righteous.

And this charge is continued in Leuiticus: Yee ſhall not doe vniuſtly in iudgement: Thou ſhalt not fauor the perſon of the poore, nor honour the perſon of the mighty, but thou ſhalt iudge thy neighbour iuſtly. Leu.29.15

A Iudge muſt be *Scientiæ potens*, **and** *Virtute valens*: i. Able in learning, and zealous in liuing: **by the one, hee ſhall** *diſcernere inter allegata*, Diſcerne betwixt cauſes propounded: **by the other** *diſrumpere iniquitatem*, without hinderance puniſh and confound all manner of iniquity. *Iudicis officium.*

In all your iudgements let theſe bee aymed at; the glory of God, the righting of wrong, the ſuppreſſion of euill, and the maintenance of truth.

Bee zealous for the glorie of our God; and let the good lawes that are, be duly and impartially executed.

It was a great commendation that was giuen to Seleucus **Gouernour of the** Locretians, **who hauing made this Lawe againſt whoredome**, That whoſoeuer committed the act, ſhould loſe both his eyes: **his ſonne being taken** *Seleucus.*

taken in the fact, was not pardoned, though the Citizens begged it earnestly: but hee caused one of his sonnes eyes to bee pulled out, and one of his owne eyes: So he shewed himselfe a merciful Father, and a iust Iudge.

O that wee had the like Lawes against this and the like most odious offences, and that they were as strictly executed: that many hereby may be saued from Tophet.

The Lord guide that honorable assembly in Court of Parliament, that they may all ioyne with one voyce and spirit, for the banishing of Poperie, the reforming of iniquitie, and maintaining and countenancing of the Word of truth, and painfull Preachers of the same.

And you (my Honourable Lord) as you haue begunne well, in reforming many foule abuses in this City, so in the zeale of the Lord, Prosper with your glory: ride on with the Word of Truth, Meekenesse, and Righteousnesse, and your right hand

Psal. 45.4.

shall

ſhall teach you terrible things.

Thus am I bold to caſt in among you, the ſilly mite of my counſell, méerely of Chriſtian charity, that yée may neuer taſte of the wofull damnation of Tophet.

The third part. He hath made it deepe.

The third part of the deſcription of Tophet, is ſet downe in theſe words, He hath made it deepe.

Many from theſe words doe goe about to proue the locall place of Hell, concluding it to bee below: as from the ſignification of Sheol alſo.

Sheol.

Sheol is taken for a Pit, or Graue, or Hell: the ſtate of the dead, the place of the damned ſpirits.

In the Scriptures, ſometimes it is taken for the Graue, and ſometime for hell: ſo is HADES alſo.

The Septuagint tranſlating the Hebrew into Greeke, and expreſſing there the ſenſe of Sheol, vſed HADES, both for the death of the body in the graue, and of the Soule in hell.

Mercer in c. 37. Gen.

Mercer vpon Geneſis ſaith, That the proper ſignification of *Sheol*, is to ſignifie all places vnder the earth, and not

not the pit or graue alone: whereupon it is euery where opposed to heauen, which is highest of all.

Abyssus. Hell is called by the name of *Abyssus* in the Scriptures, which signifieth a deepe and vast gulfe vnder the earth, a bottomlesse pit: into which the diuels feare to be sent: and where they are chained and bound when it pleaseth God. Luke 8. Reu. 20.

From which *Abyssus*, there is an ascent to the earth, no descent lower: Reu. 9. 2. and 11. 7. and 17. 8. and therfore hell suspected to be beneath.

Nic. de Lyra in Esai. Because Tophet is here sayd to be *profunda*, deepe, *Nicolaus de Lyra putat esse circa centrum terræ*: Thinketh that it is about the centre of the earth.

The Apostles that preached to the Iewes, vsed the word Gehenna, from the Hebrewes, which they well vnderstood: and Saint Iames writing to the Iewes, sayth: The tongue is inflamed of Gehenna, of hell: but the rest of them that preached to the Gentiles, vsed the word HADES, which name was knowne vnto them, and they take it to

to be a place vnder the earth, where the wicked after this life were punished.

Tartarus (which is vsed for hell) is so farre vnder the earth, as Heauen is aboue the earth, saith Hesiodus. *Tartarus Hesiod. in Theogonia.*

The Poet speaking of it, sayth, *Tartarus ipse bis patet in præceps tantum: id est*, Tartarus is twice as deep as Heauen is high.

The Rabbines hold hell to bee below, as Rabbi Abraham sayth: *Sheol makom, &c.* Sheol is a deepe place opposed to Heauen which is on high. *Rab. Abr. in cap. 2. Ionæ.*

And Rabbi Leui saith, *Sheol hi matah, &c.* Sheol is absolutely below, and is the centre. *Rab. Leu. in cap. 26. Iob.*

The Scriptures also place hell below: Sheol beneath is moued for thee, to meet thee at thy comming. Esay 14. 9.

Moses calleth it the lower hell: Fire is kindled in my wrath, and shal burne *vsq; ad infernum inferiorem*, to the bottome of hell. Deu. 32. 22

The Psalmist calleth it a deepe pit: Let him cast them into the fire, and into the deepe pits, that they rise not: Ps. 140. 10.

And in another place he calleth it, the Pit of Perdition.

Psal.55.

Iohn calleth it a Burning Lake, in the Reuelation, which must néeds bée below.

Reu.20.

Salomon speaketh of the depth of this place, saying; The guests of an harlot are in the depth of hell.

Pro.9.18.

And againe, The way of Life is on high, to auoide from hell beneath.

Pro.15.24.

Thus it is manifest, that hell is beneath, in the lowest parts of the workmanship of God: But precisely to say, where, whether in the centre of the centre of the world, or in the ayre, or in the water, or vpon the earth, it is not reuealed; neither is it néedfull for vs to know: but surely it shall bee in the most remote place from Heauen, which is in & about the earth; for the soules of the righteous when they are dissolued from their bodies, doe presently passe to the locall place of *Cœlum Empyræum*: and the soules of the damned are constrained to stay below in the lowest Elements, where they are & shal be tormented for euermore.

Loeus inferni.

But

But if a man be too curious in this point, I would with him conferre with Socrates, who being asked what was done in hell, sayd: He neuer went thither, nor communed with any that came from thence: By which answere he derided the curiosity of the demander. *Socrates.*

Euclides (as Maximus writeth) being demaunded of one what the gods did, and with what things they were best delighted, sayd; As for other things I know not, but I am sure of this, that they hate all curious persons. *Maxim. ser. m. 23.*

But this is not the thing we ayme at in this depth of hell.

This word Deepe doth betwray vnto vs the impossibility of getting out, once in: for God hath made hell so deepe, as there is no hope of crawling out. *Obseruatio.*

In inferno nulla redemptio: In hel there is no redemption: Therefore *Infernus ab inferendo dictus, quia ita inferuntur & præcipitantur, vt nunquam ascensuri sint:* that is, Hell is sayd of casting in, for they shall bee so cast downe, as they *Infernus.*

ſhall neuer haue hope or power of crawling out.

Hugo. *Infernus* (ſayth *Hugo*) *eſt profundus ſine fundo*: that is, A deepe without bottome. That party that had not on the Wedding garment, was not only caſt into hell, but he was alſo bound hand and fot: and all to ſhew the impoſſibility of getting forth, once in:

Mat.22.13 Bind him hand and foote, and caſt him into vtter darkneſſe.

Simile. Now alas, if a man be bound hand and fot, and caſt into a Wel fiue thouſand fadomes deepe, what hope hath he of euer comming out? ſo hel is déep, and hee that is once tumbled in, ſhall neuer come forth more.

Luk.16.28 This is euident by the ſpeech of Diues, who ſaid: O Father Abraham, ſend Lazarus, or ſome from the dead, that my brethren may not come into the like place of torment. What is the reaſon that Diues begged not for his owne paſſage from thence vnto them, who was able to haue taught the dolors of hell by wofull experience? O hee knew that that had been bootleſſe, for

for he saw *ingentem hiatum*, A great gulfe set betwixt heauen and hell, that made the passage impossible.

In earthly prisons and dungeons, a man by some or other meanes haply may get out: but hell is deepe, so deepe, as Heauen, Earth, and hell, can neuer helpe one poore soule forth.

This then well considered, should worke deepe humiliation in the soules of euery of vs, that so grace may receiue vs, & not this deepe deuoure vs. Vse 1.

One depth cryeth and calleth out for another: the depth of hell calleth to vs for answerable humiliation: hee that will not bee humbled for his sins heere, shall bee humbled and tumbled to the deepe of hell hereafter.

God giueth grace to the humble: yea the deeper thou art in the Law, the higher thou shalt bee in the Gospell: the deeper in hell, the higher in heauen: a bucket, the deeper it goeth into the well, the more water it bringeth vp with it: so the deeper a man is humbled for sin, the more shall be his grace of saluation. Humble your selues ther- *Simile.*

fore vnder the mighty hand of God, that yee may bee all exalted in the day of Visitation.

Luk. 18.13. In this deep was the poore Publican, when in bitternesse of heart hee vttered these words, Lord, be mercifull to me a sinner: A sinner by birth, a sinner by life, a sinner by thought, a sinner by word, a sinner by worke, a sinner by sins of omission, a sinner by sinnes of commission, a sinner before my conuersion, a sinner many thousand times since my conuersion: Lord, bee mercifull to me a lamentable sinner.

Vse 2. Againe, seeing Hell is deepe, as once in, no hope of crawling out: Let vs seeke the Lord while hee may bee

Esay 56. 6. found, and call vpon him while hee

1. Cor. 6.2. is neere. *Ecce nunc tempus acceptum*: Behold, now the accepted time, behold, now is the day of saluation.

This life is the time wherein wee must worke out our saluation with feare and trembling, if after this life we will be freed from the deepe damnation of Tophet.

The irrationall creatures themselues

selues are very carefull to take their times and seasons, as sayth the Prophet, Ier. 8.7. The Storke, the Turtle, Crane and the Swallow obserue their times and seasons: there is a time when the Swallow is with vs in England, and there is a time when he takes his leaue of vs.

That silly creature in the first of the Prouerbs, gathereth in Summer to maintaine the poore life of it in Winter: So should wee take our time: for after this life, there is neither place for pardon, nor time for repentance.

Yet for al this, golden Time is not respected, but men do post off their repentance from day to day, till at the last, they sinke into the depth of hell.

Yea, the time of Grace is tedious to many, they must haue some or other carnall delight to driue it away: Tis death to many to attend willingly vpon the meanes of their saluation, an houre or two; but there will come a time, when they shall wish, that all their life had beene spent at the hearing of Sermons and Prayer,

as tedious as it seemeth to them now.

O the damned in hell would giue (if it were in their power) a million of worlds, to haue but one houre granted them to liue on the earth againe; that so they may come within compasse of offered grace to saluation. But if yee will not heare the Lord when hee calleth to you, there wil come a day when ye shal cry, Lord, Lord, and his eares shall be shut to your prayers, and his iustice shall cast you into the deep dungeon of Tophet, there to remaine, till ye haue payed the vttermost farthing.

Tempus gratiæ negligere, est absolute animã perdere.

Mat. 5. 26.

The 4. part And large. *Oecolam. in Esay. Obseruat.*

The fourth part of the Description of Tophet, mentioned in this word, Large.

As the Lord hath made hell Deepe, so hath he made it Large, in regard of the great number that shal be tormented in her, as sayth Oecolampadius.

This word is vsed in the fift chapter of this Prophesie, Hell hath inlarged her selfe, and hath opened her mouth without measure: It hath set open her mouth, as it were with a gag, and all to receiue the great multitudes

Esay 5. 14.

titudes that ſhall deſcend into her.

It is called *Lacus magnus* in the Reuelation, 14.19. A great Lake.

That this doctrine is to true, witneſſe that of the Goſpel of Mat. 20.16. *Multi vocati*: Many are called, but few conuerted: Many called, but few choſen.

The moſt High made this world for many, but the world to come for very fewe. 4.Eſd.8.1.

But ſome man may obiect againſt theſe Scriptures other Scriptures, to proue the great number of them that ſhall be ſaued, and ſo by conſequence, the ſmall number that ſhal be tormented in Tophet. Obiect.

Saint Mathew ſaith, That many ſhal come from the Eaſt, and from the Weſt, and ſhall ſit downe with Abraham, Iſaac, and Iacob in the Kingdom of God: many an innumerable company ſhall be ſaued. Math.8.11

Saint Iohn in Reuelat. 7. 9. doth point out that great number that ſhal be ſaued, with that *nota ſtellifera*, that ſtarry note, Behold I ſaw a great multitude

titude of all Nations and Kindreds, and People, and tongues, that ſtood before the Throne, and before the Lambe, clothed in long white robes, and palmes in their hands: long white robes in token of purity, and palmes in their hands in token of victory.

It may ſéeme by theſe ſcriptures, that many ſhall be ſaued, and not ſuch a multitude damned.

Anſwere. I anſwere, That though the number of the Elect bee great, by it ſelfe conſidered (to the praiſe of Gods mercy be it ſpoken) yet if it bée compared to the number of thoſe that ſhall glorifie Gods iuſtice in hell, Alas, then a remnant of Iſrael ſhall be ſaued: they are but a handfull, and therefore hell muſt be made exceeding Large.

This great deſtruction of the damned in hel, is liuelily ſhadowed out vnto vs in the iudgements of God on earth, mingled with mercy; as in the deſtruction of the old world by water, how few eſcaped there aliue: only Noah with his Family: in the deſtruction of Sodome by fire, how few eſcaped there

Gen. 7.
Gen. 19. 16

there aliue: onely Lot with his daughters: in the deſtruction of Iericho by the ſword, how few eſcaped there aline: only Rahab with her family, that intertayned the Iſraeliticall Spies. Iof.6.22.
To come to later times, in the deſtruction of Ieruſalem by Titus Veſpaſian, how few eſcaped there aliue: Many hundred thouſands of them were ſtarued to death, many hundred thouſands of them taken captiues to the Roman Empire, ſome put to one death, ſome to another, and few eſcaped aliue, and thoſe of the meaner ſort, *agricolæ & vinitores*, Husbandmen and labourers in Vineyards.

If (beloued) in the iudgements of God in this world ſo few haue eſcaped aliue, how few (thinke you) ſhall ſcape at the dreadful day of iudgemẽt, when of euery idle word that men ſhal ſpeake, a great account muſt be made for the ſame? yea, when Inquiſition ſhall be made for the very thoughts of the vngodly: If the Iuſt ſhall ſcarce be ſaued, where ſhall the ſinner appeare? Againe, that great is the number of Mat.12.36 Wiſd.1.9.

thoſe

those that shall to Tophet, and therefore Tophet made large to giue them fiery intertainment, it appeareth in the very liues of men vpon earth: for, where there is one that commeth to the profession of the truth, truly with
Ioh. 1. the sincere heart of Nathanael: there are tenne, yea twenty, yea more, that walke in the way of sinne, in the road to Tophet, without any check of conscience, remorse for their sinnes, or reclamation from their sinfull courses in the world: some in the way of Atheisme, some in Paganisme, some in Epicurisme, some in Browniſme, some in Anabaptism, some in Mahometism, some in Papisme, yea some in Dueliſme: a matter with many teares to be lamented.

Vse. But wouldst thou not be with this large company, in this large place of torment: O then follow not a multitude to do euill! Reuel. 18. 4. Come out from amongst them, for if thou beest partaker with them in their sins, thou must be partaker with thē in their punishments: Fashion not thy selfe after

ter the wicked fashion of this world: rather walke alone by thy selfe to heauen, than goe with the multitude to hell: Walke in the narrow way of grace to saluation, shun the broad and large way, for that will bring thee to Tophet, which (as thou heares) is made exceeding deepe and large.

The fift part of the description of hell in these words, The burning thereof is fire: expressing the bitternesse of the torments of Tophet. There is great controuersie among the learned about this fire. Whether it bee true substantiall fire, or fire allegorically? if it be true fire, whether it be materiall, corporall, or spirituall.

The fift part. The burning thereof is fire.

An in inferno ignis.

If it be Corporall, whether it burneth the body only, or soule and body also?

Whether there be true fire in hel? or whether these words (the burning thereof is fire) bee taken allegorically?

Quæstio. 1.

Caluin would haue it taken allegorically, and thinks there is no true fire in hell.

Caluin in Esai.

His

His reason is this, If Wood and the Worme be taken metaphorically, why not then the fire also?

Resolutio 1. quæstionis. But this is no argument to prove this fire allegorical: For in the holy Scriptures, things spoken together, are not allway taken in the same manner and nature: For example sake; CHRIST is called a Dore, a Vine, a Rock, a Stone, figuratively: and doth it therefore follow, that hee was not God and Man substancially?

Luke.22. Againe, in S. Lukes Gospell, our Saviour saith, I appoint you a Kingdome, as my Father hath appointed to me, that ye may eate and drinke at my Table in my Kingdome: Eating is allegorical: but will you say that the Kingdome is allegorical also?

I confesse that wood in hell is taken allegorically, but that fire is taken so, I utterly deny.

Bulling. in Esai. Bullinger holdeth true and substanciall fire in hel: and so do the most and best of the learned.

Gen.19. Christ punished with Fire in this world, Sodome: and the Murmurers in

in the Booke of Numbers, chap. 11. and called the name of that place, Thabherah; because the fire of the Lord burnt amongst them. Numb. 11.

And Christ shall come to iudgement with Fire: which shall haue two properties. Esay 66.

To burne: this property shall punish the wicked: to shine: this propertie shall comfort the Saints, as sayth Theodoret. *Theod. in Psal. 96.*

And what shall hinder the being of fire in hell, when the extremity of tortures shall bee put vpon the damned? hee that will not beleeue this, shall one day feele it to his sorrow.

If then it be granted, that there is Substantiall fire in hell, the next question will be, Whether it be Materiall, Corporall or Spirituall? *Quest. 2.*

Surely Materiall fire, that is, fire nourished and maintained with wood, it shall not bee: for as the flashings of Ætna and Vesuuius, and other places of the earth, do burne without fuell; so shall the fire of hell do: hee that is able to make the damned liue without food, *Resolutio 2. quæstionis.*

is

is able to maintaine this fire without wood.

Whether then it bee Corporall, or Spirituall, (for if it be Substantiall, it must be one of these) Gregory calls it *Ignem incorporeum*, a Spirituall fire, but that is not likely, for it passeth the nature of fire to be Spirituall: and to goe about to make it Spirituall, is to make it no fire at all.

Gregory.

But it is most probable that it is, and shall be, a Corporall fire, with an extraordinary afflicting power, giuen vnto it, tormenting both Soule and body.

Augustine.

Saint Augustine affirmeth the fire of hell to be Corporall.

Quæst. 3.

If it be Corporall, whether it tormenteth the body only, or both Soule and body: and how a Corporall fire should worke vpon a Spirituall substance.

Bernard. de interiore domo. ca. 38

Saint Bernard sayth, that *Ignis exterius carnem comburit, vermis interius conscientiam corrodet*: that is, Fire shall outwardly burn thy flesh, and a worm shall inwardly gnaw thy conscience.

Againe,

Againe he ſaith, *Duo mala ſunt vermis & ignis, altero roditur conſcientia, altero concremantur corpora:* that is, the worme & fire are two inſufferable torments: by the one, the ſoule is vexed, by the other, the body ſcorched. *Idem part. ſer. 16.*

Againe he ſaith: *In carne cruciabuntur per ignem, in ſpiritu per conſciẽtiæ vermem:* that is, in the fleſh they ſhall be tormented by fire, and in the Spirit by the worme of conſcience. *Idem meditat. 4. cap.*

Iſodore ſaith, that there is *duplex pœna damnatorum, quorum mentem vrit triſtitia, & corpus flamma:* that is, Their minds burne with ſorrow, and their bodies with the flame. *Iſodor de ſummo bono l. 1. c. 31.*

Beda ſaith, *Ignis erit pœna extrinſecus ſæuiens, vermis dolor, interiùs accuſans:* that is, The fire ſhal be a torment outwardly raging, and the worme a griefe inwardly accuſing. *Bed. lib. 3. in cap. 9. Mar.*

Though theſe maintayne fire in hell, yet they hold (as you ſee) that it is not of power to touch the ſoule, but only to torture the body: but I am perſwaded according to the iudgemẽt of many learned Fathers, That this

fire tormenteth both body and Soule.

Zanch. de Operibus Dei, part. 1. lib. 4. ca. 19.

Zanchy de Operibus Dei, saith, That the diuels, mens bodies and soules are tormented with fire euerlasting. **For as they were** (as Simeon & Leui) **brethren in the same euil, so both of them shall be tormented in the same fire.**

Iust. Mart. Apologia 1. pro Christianis.

Iustine Martyr saith, That the diuel shal suffer punishment and vengeance encloſed in euerlasting fire: **and they are no bodies, but spirits.**

Mat. 25. 41

The truth of this is ratified by Christ himselfe: Goe from me, ye cursed, into euerlasting fire, prepared for the diuel and his angels.

Chrysost.

And the speech of Dives prooueth this most true: for it is no Parable, but History (as Chrysostome sayth) *Parabolæ sunt vbi exemplum ponitur, tacentur nomina*: **that is,** Those are Parables, where an example is propounded, and no names mentioned: he crieth out, **and shall for euerlasting,** Luk. 16. 24 I am tormented in this flame.

Ruffinus.

And if a man will not beléeue this, I **make bold to vse against him, the words of** Ruffin, **who** saith, *Si quis negat*

gat diabolum æternis ignibus mancipandum, partem cum ipso æterni ignis accipiet, vt sentiat quod negauit: that is, If any man doth deny that the Diuell is tormented with euerlasting fire, he shall one day be partaker with him of that fire, that hee may feele that which hee would not be brought to beleeue.

But how this Corporall fire shall torment the diuels and the spirits of the damned, I know not, and I trust neuer to know, and it is but curiosity to be too too inquisitiue in these points: for as a Father sayth, *Melius est dubitare de occultis, quàm litigare de incertis*: *viz.* It is better to doubt of vnknown things, then to striue for vncertaine. *August.*

Compescat igitur se humana temeritas, & id quod non est, non quærat, ne illius quod est non inueniat: that is, Let no man rashly meddle about those things that are not reuealed, lest hee findeth not the good of those things that are reuealed.

It being probable that there is in hell a Substantiall and Corporall fire, that vexeth both the soules and bodies

of the damned, let vs nowſée the differ-
rence of this fire frõ our elemẽtal fire.

Ignis inferni multum differt ab elementari.

This fire of hell differeth from our elementall fire in fiue reſpects.

First, In regard of heate: Our fire in regard of hel fire, is but as fire painted on a wall, in regard of our fire.

Oh, it is fierce and an intolerable fire.

Exemplum.

We read of one, who (vpon the violence of any ſtrong temptatiõ) would lay his hands on burning coales, and beeing not able to endure the ſame, would ſay to himſelfe: O! how ſhall I bee able to indure the paines of Hell fire?

Dan. 3.22.

The fire into which Sydrach, Miſach and Abednego were caſt, was exceeding fearefull: but alas, nothing to hell fire.

Eſa. 33.14

Eſay ſpeaking of this terrible fire, ſaith: Who is able to dwell in this deuouring fire? or, who ſhall be able to dwell in theſe euerlaſting burnings?

Secondly, In regard of light, Our fire giueth a comfortable light, but the fire of hell giueth no light.

Crema-

Cremationem habet, lumen verò non habet, (ſayth Gregory:) It burneth, but giueth no light at all. *Greg. Moral. lib. 9. cap. 46.*

It is a darkiſh fire (ſayth Baſil) that hath loſt his brightneſſe, but kept his burning. *Baſil. in Pſal 33.*

Phauourinus *in verbo ἅιδης* ſaith: Hades is a place voyde of light, and full of eternall darkeneſſe. *Phauor. in verb. hades.*

Sophocles calls it μέλας ὁ ἅιδης: black darkeneſſe. *Sophoc. in Oedipo.*

Euripides calls it τὸν ἀνήλιον οἶκον: the houſe without Sunne-light. *Euripid. in Ariſtide. Theognidis gnomæ.*

Theognis calls it κυανέας τὸ πύλας: the blacke gates.

Euſtathius ſayth, τόπος σκοτεινὸς ὑπὸ γῆν Hell is a darke place vnder the earth. *Euſtath. in 1. Iliados.*

The darkneſſe of Ægypt was wonderfull and fearefull: Wonderfull, becauſe it was ſo thicke as it might bee felt: Fearefull, and therefore made the ninth plague of Pharao: yet that darkneſſe was nothing to the darkneſſe of hell, which is called the Black darkeneſſe. Exo. 10. 21. Iude 13.

The Poets, in regard of the darkneſſe thereof, do compare hell to a certaine

taine territory in Italy, betwixt Baiæ and Cumæ, where the Cimerij inhabite: so inuironed with hils, that the Sunne neuer commeth to it: where-vpon this Prouerb commeth: *Cimeris tenebris atrior*, Darker then the darkenesse of Cimeria. Whosoeuer he be, that loueth darkenesse more then light, shall haue his heart full of darkenesse in Tophet.

Cimeræ tenebræ.

Thirdly, Our elementall fire burneth the body only, but the fire of hell burneth both soule and body, as yee haue heard at large.

Fourthly, Our elementall fire consumeth that which is cast into it: but the fire of hell doth alway burne, and neuer consume.

Fiftly, Our elementall fire may be quenched, but hell fire can neuer bee quenched: The chaffe will hee burne with vnquenchable fire: their worme shall neuer dye, their fire shall neuer goe out.

Mat.3.

Esay.66.

As there is nothing that maintayneth it, so there is nothing that can extinguish it.

From

From all this wée may obſerue the extremity & bitterneſs of the torments of Tophet: Yea, *minima pœna inferni maior eſt maxima pœna huius mundi*: that is, The leaſt torture in hell, is greater than the greateſt torture that euer was deuiſed vpon the earth. That Hell-hound ỹ murthred the king of France, had as heauy a puniſhment as this world could affoord: for his arme that did that curſed act, was taken frō his ſhoulder, his nayles pulled from his hands and feet, his fleſh piece by piece pulled from him with hot burning pincers, and in the end rent in pieces with foure horſes: all this is nothing to the leaſt torment of Tophet.

Obſeruatio

Tho. Aquin.

Chryſoſtome *ad populum Antiochenum*, ſaith: That fire and ſword and wilde beaſts, or any thing more grieuous than theſe, are ſcant a ſhadow to the torments of hell.

Chryſoſt. ad pop. Antioch. hom. 49.

And this bitter torment ſtandeth in theſe two: *In pœna damni*: that is, In the puniſhment of loſſe: and in *pœna ſenſus*: that is, in the puniſhment of feeling: the former wherof is the grea-

test (as sayth S. Chrysostome) this *pœna damni*, this punishment of losse is more bitter then the paines of hel, yea, worse then a thousand hels.

Pœna damni.

This *pœna damni*, though it be a priuatiue punishment, yet it hath a positiue effect: For, to be depriued of ioy, cannot but bring intolerable sorrow: euen as the absence of the Sunne causeth darkenesse, so the want of Gods presence bringeth inexpressible griefe.

Simile.

1. Sam. 4. 18. When the Arke of God was taken by the Philistims, old *Eli*, with griefe, fell backward and died.

Plutarc. in vita Demosthenis. Demosthenes tooke his banishment so heauily, that many times he would weep bitterly when he look'd towards Athens, though he found much kindenesse at the hands of his enemies.

Tully, when he was banished from Italy, though he were in Greece, yet he wept bitterly when he look'd towards Italy.

1. Sam. 14. 22. *Absolon* tooke his banishment from his fathers presence very grieuously.

If these exiles breed such sorrow, how fearefull will it be to be banished from

from the preſence of the Lord! Who is the Father of mercies, and God of all conſolation: in whoſe preſence is ioy, in whoſe pleaſure is life: to bee baniſhed from the preſence & louing countenance of the Lamb: from the fellowſhip of Saints and Angels: from all ioies and felicity, with that bitter ſentence, Goe from me, ye curſed, into euerlaſting fire, prepared for the diuell and his angels. Goe from mee: theſe are words of ſeparation: yee curſed: theſe are words of obiurgation: into euerlaſting fire: theſe are words of deſolation: prepared for the diuel and his angels: theſe are words of dolefull exemplification. 2.Cor.1.3. Mar.25.

This is the greateſt part of the ſecond death: for as the firſt death ſeparateth the ſoule from the body, ſo the ſecond death ſeparates ſoule and body from the preſence of the Lord for euermore.

Oh what weeping and wailing wil there be, when yee ſhall ſee Abraham, Iſaac, and Iacob intertained into the Kingdome of God, and ye your ſelues ſhut out! Luke 13.

Ye

He therefore spake truly that said The teares of hell are not sufficient to bewayle the losses of heauen.

Infœlicissimum genus infortunij, meminisse fuisse fœlicem: that is, it is the vnhappiest thing of all, to thinke that euer we were happy. (*rum*:

Poeta. *Dura satis miseris memoratio prisca bono.*

It is misery enough, & though there were no more misery, to remember the ioyes we haue lost.

Terent. As the old man in the Poet sayd, I haue a sonne, nay, alas, I had a sonne: so the damned may say: Wee haue a heauen, nay, alas, we had a heauen.

Lysimach. Lysimachus King of Macedonia, warring against the Scythians, being inforced by extreme thirst, to yéld himself into the hands of his enemies, after he had drunk cold water, brake out into these lamentable words: Good God, for how short a pleasure, how great a Kingdom haue I lost? So the damned soule may say, Good God for how short a time of pleasure, how great a Kingdome haue I lost?

And surely this is iust with God, that

that thoſe that ſeparate themſelues from him here, ſhould bee baniſhed from him hereafter: That thoſe that hate the Saints here, ſhould be debarred their company hereafter: that thoſe that crucifie the Lambe here, ſhould be curſed of the Lambe euerlaſtingly hereafter.

The ſecond thing that maketh Hel torments ſo bitter and intolerable, is *pœna ſenſus*: the puniſhment of feeling. Euery member of body, and euery faculty of ſoule, together tormented for euer. *Pœna ſenſus*

The eye afflicted with darkeneſſe, the eare with horrible & hideous outcries, the noſe with poyſonous and ſtinking ſauors, the tongue with gally bitterneſſe, the whole body with intolerable fire: a fire that ſhall burne ſo violently, that the damned ſhall prize a drop of water aboue tenne thouſand worlds.

The faculties of the ſoule alſo ſhall be moſt pitiouſly tormented: the memory with pleaſures paſt: the apprehenſion with paines preſent: the vnderſtan-

derstanding with ioies lost: and in this faculty shal lie the worm of conscience gnawing, which the Scriptures so often threaten to sinners: this worm is a continuall repentance and sorrow full of rage and desperation, by reason of their sins: and this worme or remorse shal chiefly consist in bringing to their minds the meanes and causes of their present calamities: how easily they might haue béen fréed from hell, and how often they haue been inuited to Heauen, and they would none, but now when they would they cannot. And this worme biteth and gnaweth on the bowels of these miserable men for enermore.

Miseria reproborum maxima.

The will also shall be most grieuously tormented with a furious malice against God, and against the Elect. And in this their cursed estate, they shal recurse, curse God againe, because hee made them, and making them, adiudged them to death, and dying, they can neuer find death: they shall curse his punishments, because hee punisheth them so vehemently: they shall curse his

his benignities, becauſe they are ſawced with contrary ſeuerities: they ſhal curſe Chriſts bloud ſhedde vpon the Croſſe, becauſe it hath bin auaileable to ſaue thouſands, and nothing auailable to ſaue them: they ſhall curſe the Angels in heauen, and the Saints in bliſſe, becauſe they ſhal ſée them in ioy and themſelues in torment: curſings ſhall be their hymnes, and howlings their tunes: blaſphemy ſhall be their ditties, and *lachrymæ* their notes: lamentations ſhall bee their ſongs, and ſcriching their ſtraines: theſe ſhall be their euening & morning, yea mourning ſongs: Moab ſhall cry againſt Moab: father againſt child, and child againſt father, that euer he begate him: *Væ, væ, væ*, Reu. 8. *Væ præ amaritudine, væ præ multitudine, væ præ æternitate pœnarum: id eſt*, Woe in regard of the *Bitterneſſe*, woe in regard of the *Multitude*, and woe in regard of the *Euerlaſtingnes* of the torments of *Tophet*.

Now therefore I may truly ſay of all the damned crue, as our Sauiour ſayd of Iudas, It had beene good for Mat. 26. 24

for him if he had neuer been borne. So it had been good for the damned, if they had neuer been borne: or, if they must needs haue a being, they had bin toads or serpents, that so they might neuer haue knowne these vnspeakable sorrowes of Topher.

I cannot but muse at a company of wicked hel-hounds, that will vse these execrable words: Would I were damned if euer I knew of this or that: God damne me body and soule, if I do it not. Alas, alas, full little do these wretches know, what it is to be damned, if they did vnderstand aright, they would be hanged vp before they would vse these fearefull speeches: vnlesse they meant with the moth flye, neuer to be at quiet, till they haue clipt their wings in those flames.

Prosper de vita contemplatiua. lib. 3. ca. 2.

I therefore conclude this part with the admonition of Prosper, who wisheth all men to thinke, how great an euil it is to be excluded the presence of God, to be banished from Heauen, and cast into euerlasting fire with the diuel and his angels, to see no light, but feele ex-

exceſſiue heate, to be drowned in the deep Lake of *Gehenna*, & to be eternally torn with moſt greedy worms: To thinke on theſe things (ſaith hee) is a ſure way to renounce all vice whatſoeuer: and he that will not be brought to lay to heart theſe, I leaue him to feele the ſmart of them for euerlaſting.

The firſt part of the deſcription of Tophet, is ſet downe in theſe words, Much wood. The firſt part. And much wood.

Wherein is noted the eternitie of the torments of Tophet. *Obſeruat.*

The Perpetuity of theſe torments is euery where mentioned in the booke of God.

The Prophet Daniel ſpeaking of the condemnation of the wicked, addeth perpetuity to their ſhame: ſaying, Some ſhall awake to perpetuall ſhame and contempt. Dan. 12. 2.

S. Marke, ſpeaking of the biting worm, addeth perpetuity to the gnawing of it: their worme neuer dyeth. Mar 9. 24.

S. Paul addeth to the perdition of the wicked, perpetuitie alſo: Their Perdition is euerlaſting, 2. Theſ. 1. 9.

Saint

Iude. Saint Iude addeth the like, That they ſuffer eternall fire.

Reu.20.10 And Saint Iohn doth adde vnto the lake, perpetuity: The diuell was caſt into the lake, where hee ſhall bee tormented day and night for euermore.

Reu.9.6. Thus wee ſée that the torments of hell are infinite, *ratione finis*: without end: and though they ſeeke death, yet find it they ſhall neuer.

Simile. Thus ſhall they be like a man that is to bee preſſed to death, who calleth for more weight, more weight to diſpatch him of his pain: but alas, he muſt not haue it: So in hel they ſhal cry for death, and go without it.

Pſa.136. As the Pſalmiſt ſpeaketh of Gods mercy, That his mercy endureth for euer; ſo the damned may ſay of his Iuſtice, that his iuſtice endureth for euer.

There were ſome comfort to the damned ſoules, if theſe their torments might haue end; but that ſhal neuer be: that is that that breaketh the hearts of the damned: no torment in hell comparable to this of perpetuity: what, neuer haue end, neuer? O this is ſuch a torment,

ment, that the damned themſelues are not able to expreſſe.

It is a common ſaying: But for hope the heart would burſt; but they are ſhut out of all hope: and therefore who can expreſſe their torments? *Adagium.*

One (ſaith a heathen man) God ſhall once giue an end to theſe euils: but the damned ſhall neuer be able to ſay this. For (as Gregory ſaith) *Mors miſeris ſit ſine morte: finis ſine fine: defectus ſine defectu: quoniam mors ſemper viuit, & finis ſemper incipit, & defectus deficere neſcit*: that is, The death of the damned is ſuch as ſhall neuer dye; their end ſhall neuer end; and their deſtruction, a perpetuall confuſion. *Gregory.*

No maruel therefore if S. Bernard ſaith; *Horreo in manus incidere mortis viuentis, & vitæ morientis*: that is, It is a terrible thing to fal into the hands of liuing death, and dying life. *Bern. de conſid. ad Eugen. li. 5.*

If there might be an end of theſe paines, it were ſomething, though it were after ſo many millions of yeres, as there are drops of water in the ſea, ſtars in the firmament, motes of duſt

vpon the earth, and as there haue been moments of time since time began: but this cannot be granted: but when the Lord doth giue ouer his beeing, then & neuer before then shal the damned be discharged, though the blockish Catabaptist perswadeth the contrary.

The reason of the perpetuitie of these torments, is threefold.

The first, Drawne from the Maiesty of God offended: an infinite Maiesty offended, an infinite torment imposed.

The second, Drawne from the state and condition of the damned: For as long as they remaine sinfull, so long shall they remaine tormented for sin: but in hell they euer remaine sinfull, therefore in hell they shall euer be tormented.

Sinne is like oyle, and the wrath of God like fire: as long as the oyle lasteth, so long the fire burneth, and so long as they are sinfull, so long for sin tormented; therfore for euer damned.

For most sure it is, that in hel there is neither grace nor deuotion: the wicked shall be cast *in exteriores tenebras extra*

ira limitem diuinæ miſericordiæ: They ſhall be caſt into outward darkneſſe, out of the limits both of grace and mercy. Though their weeping in hell may ſeeme penitentiary, yet they doe but *lugere pœnas, non peccata*: they doe but mourne their ſorrowes, not lament their ſinnes.

And though Diues his prayer for his brethren may ſeem to proceed from a charitable ſoule, yet it was not for their good, but for his owne: for hee knew that if they ſhould come to hell, (his lewd and vicious example being part occaſion thereof) his torments ſhould be doubled, nay centupled vpon him. In hell therefore there beeing neither grace nor deuotion, but ſtill affected iniquity, their torments muſt be euerlaſting.

The third reaſon, Drawn from that ſtinging attribute of Gods Iuſtice; becauſe life was offered them here, and they would none, it is iuſt with God, that when in hell they begge it, they ſhould goe without it: yea, that they ſhould ſeeke death and neuer find it.

Once they were offered ſaluation, being gone in Adam, but that offer being neglected, let them neuer looke for another.

O if this long torment were alwaies thought vpon, it would make vs vſe this ſhort time of our life better: they are Spirituall Lunatikes, and worſe than mad Bedlomites, that will purchaſe an eternall torment for ſo ſhort a pleaſure.

I beſeech you therefore (beloued brethren) for your ſoules ſake, which ſhould bee more worth vnto you than a thouſand worlds, let not theſe infinite torments bee paſſed ouer with a ſhort or ſhallow conſideration, but write the remembrance of them in the inward parts of your ſoules with the Diamond of deepeſt meditation, that ſo this Tophet may neuer be your deſtruction.

The ſeuenth and laſt part of the Deſcription of Tophet, ſet downe in theſe words, The breath of the Lord like a riuer of brimſtone doth kindle it.

The ſeuenth and laſt part, The breath of the Lord, &c.

In which words there is not only a Proſo-

Proſopopeia in the breath, but a Topographia in the brimſtone vſed: both which figures do notably expreſſe the furious indignation of the Author, and the fierce ſeuerity of the act: the Author or Inflictour of all theſe fearefull punishments, is the Lord God offended, at whoſe anger the Heauens do melt, the Earth quakes, and the whole Creation trembles, into whoſe hands to fall is moſt fearefull, For the Lord our God is a conſuming fire. Heb.12.29

The Lord is the decréer, appointer and commander of all theſe fearefull torments: and the Lord doth execute them vpon the damned, both *immediatè*, immediately from himſelfe: and *mediatè*, mediately by his inſtruments, as by the diuels, fire, darknes, ſtinch, and other creatures.

Feare therfore (in the feare of God) this fearefull and terrible name IEHOVAH: that at the day of neede, ye may find him a mild and gentle Lamb, and not A roaring Lyon of Iudah. Reuel.5.

The ſeuerity of punishment is ſet down by a double allegory, Breath and Brimſtone.

To expresse the rage and tyranny of Saul against the Lambes of IESVS, this word is vsed in the Acts: And *Saul* yet breathing out threatnings and slaughter against the Disciples of the Lord, &c.

Act. 9. 1.

So here to expresse the furious indignation of the Lord against sinners, the Breath of the Lord is vsed.

Like a Riuer of brimstone.

The perplexing property of brimstone is to burne: Darkely; to grieue the sight: Sharply, to afflict the more: Loathsomly, to perplex the smell.

Wee reade in the Scriptures, that the Lord being much prouoked, punished not onely with fire, but with burning brimstone, which is tenne to one more terrible.

As vpon Sodome, he rained fire and brimstone from heauen.

Gen. 19. 24.

I will raine vpon him a sore raine, haile-stones, fire and brimstone.

Eze. 38. 22.

Vpon the wicked God shall raine snares, fire and brimstone, and stormy tempest, this shall bee their portion to drinke.

Psal. 11. 6.

The

The beaſt, and the falſe prophet, both aliue, were caſt into the Lake of fire and brimſtone. Apoc.19. 20.

Oh, who can expreſſe now the lamentation of Tophet, for the breath of the Lord like a riuer of brimſtone doth kindle it!

As this ſhould be of power to keepe you from the leaſt iniquity: ſo it ſhould poſſeſſe you with the knowledge of the right nature of ſinne: that it is the moſt odious and loathſome thing in the world: A ſtinking carcaſe ſtinketh not ſo in the noſtrils of man, as a polluted ſinner ſtinketh in the noſtrils of almighty God. *Gregor.*

As Plato **ſayth of vertue**: That if it could be ſeene with a bodily eie, it is ſo ſplendid and glorious a thing, as al the world would bee rauiſhed with the loue of her: **So may I ſay the contrary of vice:** That if ſinne could be ſeene in his owne colours, and in his right nature, all the world would loath, and vtterly deteſt it. *Plato.*

But miſerable man (the more is the pity) conceiueth not aright of ſinne,

one would think that Adam had committed but a smal sin in eating the forbidden fruit, at the intreaty of Eue, yet he and all his posterity guilty of eternal death for the same: One would thinke that that poore man had committed but a small fault, In gathering a fewe chippes on the Sabbath day; (wée haue fouler matters committed on our Sabbaths, and go vnpunished) yet hee was stoned to death for his labour: one would thinke that Ananias detaining part of the money, and maintaining the contrary with a lye, had committed but a smal fault, yet he was strooke dead for the same at the fæt of Peter: one would think that an idle word were but a small sin, yet of euery idle word that men shall speak, a great account must be made for the same.

Acts 5.

And as men conceiue of sinne, so they imagine of punishment, they thinke that the Lord will not deale so seuerely with them; and yet my Text sayth, That the breath of the LORD like a Riuer of brimstone doth kindle it:

it: The terror of whoſe wrath is inuurable.

Harken here al you that make but a ſport of ſinne, loke vpon your puniſhments preſcribed: the leaſt ſinne that euer you haue committed (being weighty as lead) is able to ſinke your ſoules downe to damnation. Zach. 5. 8.

Ceaſe therefore from euill, and doe that which is good: Caſt away the workes of darkneſſe, and put on the armour of light: hate the little ſinne as wel as the great, an idle thought as well as blaſphemy: make much of offered grace to ſaluation: Chriſt now knocketh at the dore of your Soules, and would gladly come in and dwell with you: For it is his delight to dwel with the ſonnes of men: ſhut him not out as did the Bethleemites: Bid him not be gone, as did the Gadarens, but Be ye open ye euerlaſting doores, that the King of glory may come in; that you hauing giuen him entertainment here, he may do the like by you hereafter, placing you with the ſhæp on his right hand, and ſinging this bleſſed har- Prou. 8.

harueſt ſong vnto you, Come ye bleſſed of my Father, inherite the Kingdome prepared for you from the beginning of the world.

To the which moſt bleſſed place of glory, the Lord bring euery Soule of vs at the day of our death and diſſolution; and that for IESVS CHRIST his ſake, to whom with God the Father, and God the bleſſed Spirit, three glorious perſons, but one immortall God, be aſcribed all honour and glory, both in Heauen and Earth, this day and euer, Amen.

(·.·)

FINIS.

AN

An Earneſt and zealous Prayer, *to be ſaued from the* damnation of TOPHET.

Moſt glorious euerliuing, and euerlouing Lord God, the fountaine and well-ſpring of all our happineſſe, wee thy poore ſeruants (vnworthy, in regard of our manifold tranſgreſſions, of the leaſt of thy bleſſings) doe moſt humbly fall downe before the throne of thy dreadfull Maieſty, confeſſing in the bitterneſſe of our ſoules, the baſeneſſe and vileneſſe of our eſtates by ſin: O Lord, aſhamed wee are to come before thee, that are nothing but ſinfull corruption and abomi-

bomination, but thou a Maiesty moſt pure, in comparison of whom, the Angels themselues are counted impure: we dare not therfore (being thus lothsome and abominable) presume to present our selues before thee, as in our selues, but in thy manifold mercies, and thy Son Iesus Christ his merits, in whom thou art delightfully pleased with all that faithfully call vpon thy name: Lord, in thy Son behold vs, we most humbly beseech thee, accept vs in his worthinesse, clense vs in his blod, iustifie vs in his righteousnes, sanctifie vs with his spirit, and in his most pretious death free vs from the damnation of hell. O till these comfortable tidings be sealed vp to our soules, how perplexed are we! O how do our harts quake and tremble, till we haue found the saluation of thee our God! Reiect vs not (O heauenly Father) that faine would, as be saued of thee, so vprightly serue thée: we pleade now and euer for pardon so for grace, whereby wee may in plentifull manner bring forth fruits worthy of amendment.

Lord

Lord kéepe vs in body and ſoule to thy euerlaſting Kingdom and ſaluation: Lord preſerue vs from the terrible torments of Tophet: O what ſhall become of vs, if we for our ſins, when we dye, be thrown into that Lake that burnes with fire and brimſtone, ſo bitterly, as forceth ſcréeching and ſcreaming continually! Lord deale not with vs according to our ſinnes, and thy iuſtice; but in the multitude of thy mercies, ſaue our ſoules aliue: O conſider the terrors of our troubled Soules: Let not the grones of our hearts be deſpiſed, but ſuffer them to pierce the heauens for a bleſſing: O thou that art the God of endleſſe compaſſion, caſt vs not away from thy preſence, we are the workmanſhip of thine hands, O Lord confound vs not: O Lord (that delighteſt not in the death and damnation of a ſinner) bee moued to ſhewe pitty vpon vs: O Chriſt our bleſſed Sauior, make interceſſion to God the Father for vs, ſpeake by thy gracious Spirit peace to our diſquieted Soules, bind vp our

broken hearts: giue vs that we may clearely see our names written in the Book of Life, and our soules released from the fearefull damnation of Topher.

To this end (gracious God) remoue all sinne from our soules, and plant in the garden of our hearts, all those spirituall and heauenly graces that are proper & peculiar to thine Elect; that wee may be alwaies a sweet smelling sauor before thee: giue vs faith in thy promises, loue to thy Maiesty, zeale to thy glory, obedience to thy lawes, and guide vs daily by thy blessed Spirit into all truth and godlinesse: Lord, giue vs to be out of loue with the vanities of this life, to hate euery worke of darknes, the little sin as well as the great: quicken vs (O Lord) by thy quickning Spirit: O giue vs hearts to bee inflamed with the loue of thy truth: O that wee could hunger and thirst after grace, as the chased Hart doth the running Brooke: O that wee could experimentally say with thy seruant DAVID, that all our de-

light

light is in thy Commandements.

Thus (O Lord) we receiuing grace from thy Maiesty, to repell the fiery darts of the diuell, & flye euen from euery apparition of euill: so doing we may reap much comfort to our soules in this world of trouble, and at the fearefull day of Iudgement, we may be freed from the lamentable tortures of Tophet, where howling & yelling shall be for euermore, and that for Iesus Christs sake thy Sonne our Sauiour: to whom with thee and thy most glorious Spirit, we desire, euen from the bottom of our hearts, to haue offered vp all thanksgiuing and praise both in heauen and earth this day and euermore:

Amen.

FINIS.

A IOYFVLL TRACTATE *Of* The moſt bleſſed Baptiſme that *euer was ſolemniz'd:*

VIZ.

Of the Baptiſm of our Lord IESVS by IOHN in *Iordan.*

The third Edition corrected and amended.

IOHN 3. 5.

Except a man be borne of water and of the Spirit, hee cannot enter into the Kingdome of God.

Printed at *London* by *George Purſlow*, for *Henry Bell*, and are to be ſold at his ſhop without Biſhopſgate.

1618.

TO THE RIGHT VVorſhipfull M. ROBERT MORDAVNT of *Maſſingham* Hall, *in the County of* Norfolke, *Eſquire*, *and* Miſtris AMY MORDAVNT, his moſt louing Bedfellow:

All increaſe of Grace in this life, and of glory in the life to come.

SEldome or neuer (Right Worſhipfull) doe we finde Tractates, either Humane, or Diuine, paſſe without their particular Dedications, that being ſhrowded vnder the ſafe-garding gourds of honorable and right godly diſpoſitions, they might the better bee preſerued

from the parching detractions of malignant *Cynicks*: I make bolde therefore (diſcarding all ſelfe-humour and irregular ſingularity) to commend this poore *Preſent*, *veſtrum ad patrocinium* to the worthy patronage of your well-affected Worſhips, two eſpeciall reaſons moning me hereunto. Firſt, that mine vnfained gratitude, entire affection, and moſt humble duty for all your fauors inexpreſſible, might heereby bee made apparent: Secondly, it being deliuered at that ſolemne baptiſme of *Charles* your firſt born and hopeful heyre, none I know more worthy of this *Dication*, than your worthy and right Chriſtian perſons.

I preſent it to yout religious conſiderations, as a louing and friendly *New-yeeres gift*: for it aymes at that bleſſed *New birth*, and happy

New

New life, liuely in baptiſme repreſented, without which it is not poſſible for either of you to poſſeſſe the Kingdome of God.

Accept therefore (I humbly beſeech you) and take in good worth this ſhort Treatiſe; ſhort both in line and learning: reſpect not (as is that *Prouerbe*) the meaſure of the gift, but the minde of the giuer, what is wanting in the one (I dare boldly promiſe) is made vp in the other.

At your beſt leiſures vouchſafe, I pray, now and then to peruſe it, and I truſt that your Chriſtian paines herein ſhall be well reguerden'd with heauenly pleaſures here from.

The Lord God make this (with al other like Chriſtian helps) much profitable to your ſoules, and as he hath abundantly bleſſed you with

outward honors and dignities externall, he would alſo euen fill your hearts and ſpirits with the ineſtimable riches of his al-ſufficient grace: that hauing granted this two-fold bleſſing to you in this life, you may haue the more aſſured hope of a third in the life to come, which is his bleſſing of glory: for al which forenamed bleſſings, your Worſhips ſhall haue my beſt and moſt deuout prayers, continued to the Lord; to whoſe ſweeteſt protection I betake you both with your hopeful ſonne this preſent day and euermore:

From Hempſted in Eſſex,
Ianuary, 10. 1618.

Your Worſhips euer moſt ready to be commanded in the
LORD,

Henry Greenwood.

To the CHRISTIAN Reader.

I. M.

A *Religious and right vertuous Gentlewoman*, curteous and Chriſtian Reader, *much importuning mee for a written Copie of this extant worke (vpon good conſideration) proues the only occaſion of this printed Tractate: for things written, as they are more tedious, ſo are they leſſe profitable; but printed Tractates leſſe tedious and more profitable: I am not borne alone to my ſelfe, my particular friends I loue to ſatisfie, but the generall good ſtil ſhall be my ayme.*

And that my penne thus happily ſhould turned bee to preſſe, I am no whit vnwilling: both becauſe few haue written vpon this worthy ſubiect; as alſo for that I ſee this heauenly Sacrament ſeldome made right vſe of, the moſt contenting themſelues with the bare ſigne, very few acquainting themſelues with the bleſſed power of the ſignified. That therefore our profeſſion may not be (as in many Antichriſtian parts of the world) in ſuperficial ſigne and ſhew alone, but in ſubſtance, life, and power: I commend vnto thy view (for the better information of thine head, and reformation of thine heart) this ſhort (yet I truſt profitable) Treatiſe of that bleſſed Baptiſme of our bleſſed Lord and Sauiour Ieſus Chriſt.

Here (Chriſtian friend) mayſt thou learne a double leſſon to liue to dye: to dye to that, which otherwiſe muſt bee thy

thy death: to liue that Christian and happy life, wherewith who euer is not acquainted, euerlastingly must dye.

The Lord God (from my very soule I heartily desire) blesse these my poore paines to the best good of thine owne Soule, and worke in thine heart a death to all that is euil, and a life to all grace and godlinesse, that his glory more and more by thee may bee aduanced, and thine own soule more and more by him refreshed: and that for his owne mercy sake; to whose most happy protection, I commend thee both in body and Soule in his deare Sonne Christ Iesus, and rest

Thine euer-louing in the Lord,

Henry Greenwood.

CHRISTS
Baptiſme.

Math. 3. 16. 17. *And Ieſus when he was baptiſed, came ſtraight out of the water: And loe, the heauens were opened vnto him, and Iohn ſaw the Spirit of God deſcending like a Doue and lighting vpon him.*

Verſe 17. *And loe, a voyce from heauen, ſaying, This is my beloued Sonne in whom I am well pleaſed.*

AS by the diſobedience of one man, ſinne entred into the VVorld, and by ſinne death: *Rom.* 5. 12. So by the obedience of one man righteouſneſſe entred into the world, and Rom. 5. 12.

and by righteousnesse life, *Rom.* 5. 18. For as Adams sin hath bound vs all to a double misery, guilt and punishment: So Iesus Christ (being made of God to vs, VVisedome, Righteousnesse, Sanctification and Redemption: 1.*Cor.* 1.30.) hath deliuered vs both from guilt and punishment of all our transgressions.

Rom.5.18.

1.Cor.1.30.

The truth of which thrice blessed report, is not onely mentioned in the Gospell of God, and therefore called EVAGGELION, but confirmed also by sacramentall signes and seales in the first and last Testament: In the first, against sinnes guilt, by circumcision, against sinnes punishment, by occasion, the one a Sacrament cutting, the other a Sacrament killing: In the last, against sinnes guilt, the Sacrament of Baptisme, against sinnes punishment, the Sacrament of his Supper.

And as Adam sinned in his owne person: So the second Adam for his recouery hath performed both the Sacraments and substance of the same in

in his owne person: for hee was circumcised, sacrificed, baptized, to take away the sinnes of the world: Circumcised: *Luk.* 2.21. Sacrificed, *Heb.*7.27. Luke.2.21

Baptized in the words of my Text: And when Iesus was baptized, &c.

In which words for methode sake, I note in generall three:

First, Christs baptisme: And when Iesus was baptized.

Secondly, Christs immediate action after baptisme: Hee streight came out of the water.

Thirdly, Gods, of Christs miraculous approbation:

Testified by two:
- By Vision,
- By Voyce.

By Vision two wayes:
1. By the heauens apertion: And loe, the heauens were opened vnto him.
2. By the Spirits descension: And Iohn saw the Spirit of GOD descending, &c.

By

By voyce: Behold a voyce came from heauen saying: &c.

In which voyce I note also,

two: { 1. A double circumstance.
2. A singular substance.

A double circumstance: { 1. Of the Person: God the Father: Behold a voyce.
2. Of the place: supercelestiall: Came from Heauen.

A singular substance: { This is my beloued Son, in whom I am well pleased.

In Christs Baptisme I obserue three.

First, the Baptist.

Secondly, the Baptized.

Thirdly, the element.

First, the Baptist: and that was Iohn, as it appeareth in the precedent verses.

Not Iohn the Euangelist, but Iohn the Sonne of Zachary the Priest: A worthy instrument *& nomine & numine:*

ne: a gracious name, and a gracious person.

A gracious name: whereof Saint Augustine in his second tractate upon Iohn sayth: *Magnum aliquid iste Iohannes, ingens meritum magna gratia, magna celsitudo:* A great name is this name of *Iohn*, a name of great grace, a name of great valuation. *Magnus enim erat Iohannes virtute, magnus sanctitate, magnus & officio:* Great was *Iohn* in power, great was *Iohn* in sanctity, great was *Iohns* office.

A gracious person: sanctified in his mothers wombe: *Luke* 1. 15. that which was spoken of Ieremy the Prophet, is verefied of Iohn the Baptist: *Priusquam te formarem in utero novi te, & antequam illinc exires, sanctificavi te:* *Ieremy* 1. 5. Before I formed thee in the wombe I knew thee, and before thou camest out of the wombe, I sanctified thee. At one and the selfe-same time, there was in Iohn the Baptist, *Spiritus vitæ, & Spiritus gratiæ:* the Spirit of Life, and the Spirit of Grace, as sayth Origen. Luke. 1. 15

Whose

Whose sanctity you may reade at large commended by Iosephus, *lib.* 18. *Antiquitatum*.

Yea, Christ himselfe sayth thus much in commendation of him, that *inter natos mulierum maior Iohanne non surrexit*: *Math.* 11. 11. Among those that are born of women, a greater than Iohn arose there not. Mat. 11. 11.

Though Enoch was translated, *Gen.* 5. 24. yet was hee not greater than Iohn: Though Eliah was taken vp to Heauen: 2. *King.* 2. 11. yet was hee not greater than Iohn: *Moses* a great Law-giuer, & the Prophets great men, yet were they not greater than Iohn. *Non enim ego Prophetas Prophetis adeo comparare*; I dare not compare Prophets with Prophets; yet the Lord of him, the Lord of them, the Lord Iesus of vs all hath pronounced of him, that *inter natos mulierum*, among them that are born of womē, a greater than Iohn the Baptist arose there not: hee doth not say, *inter natos virginū*, among them that are borne of Virgins; for Christ Iesus himselfe was borne of a Virgin, Gen. 5. 24.

Virgin, whose shooes latchet Iohn was not worthy to vnloose: *Math.* 3. 11. great was Iohn, but what to his Lord and Master Christ? a rare preacher, but what to that great Lawgiuer? a baptizer with water, but what to him that came to baptize with the spirit and fire? This is hee that heere baptized Christ: yea he was the first that euer baptized with water to repentance, yea his office was to baptize *in remissionem peccatorum* before Christ, Luke 3.3. to lead the people by water to him that baptized with the Spirit and fire: As one saith of him, that hee did *præire nasciturum nascendo, prædicaturum prædicando, baptizaturum baptizando, moriturum moriendo*; that in birth, baptisme, doctrine and death, he preceded IESVS, the Reconciler of the world.

Mat. 3. 11.

The place where hee baptized Christ, was in the Riuer Iordane: *Fluuius eximiæ dulcedinis, qui in lacum Genezareth, deinde in mare mortuum funditur*: A delicate Riuer, so called, because it was composed of two Fountaines,

Gen. 13.

the one called *Ior*, the other called *Dan*, and therfore the Riuer hath this name Iordan: In which Riuer Naaman was washed and cleansed from his Leprosie, 2. King. 5.14. which Riuer Eliah and Elisha diuided with their Cloake, 2. King. 2. 8, 13. In this Iordan did Iohn baptize our Lord and Sauiour IESVS CHRIST.

2. King. 5. 14.

Secondly, The Baptized; Iesus: And when Iesus was baptized: Iesus: this word signifieth a Sauiour.

A name worthily giuen him from the Lord, because he came to saue his people from their sinnes, *Math.* 1. 21. from the guilt of sinne by his imputatiue righteousnesse, from the punishment of sin by his imputatiue death and passions: the one properly resembled in Baptisme, the other in his last Supper.

Mat. 1. 21.

But whether did Christ purchase this great saluation for vs *iure pacti*, or *rigore iustitiæ*, a great question in diuinitie: by a Couenant made twixt God the Father and him, or in regard of worth for worth, that is, whether his

his merits did equalize the saluation of so many Saints?

Ans. To satisfie this question, giue mee leaue to vse a familiar comparison.

Suppose I should say to a Porter or some such fellow, If thou wilt bring mee a burthen of an hundred weight a mile vpon thy backe, I will giue thee a thousand pound for thy paines: the Porter doth it, hee hath purchased this summe, *iure pacti*, in regard of the couenant, but not *rigore iustitiæ*: his paines were not answerable to the gift, for I could haue had it done for a crowne: but suppose I should make bold with a great man of worth in the like case, he hath deserued this reward, *& iure pacti & rigore iustitiæ*: O the dignity of Christs person makes his merit precious: and thus became Christ our Iesus.

Obiect. But it may be demanded, why CHRIST should here by Iohn be baptized, that was sinlesse, baptisme being a remedy against originall sin?

For BAPTISMA of BAPTEIN signifieth

a washing away, resembling the washing away of sinne?

Ans. It is true, Christ in regard of himselfe had no neede of Baptisme, wherfore Iohn forbade him, saying; I haue neede to be baptized of thee, and commest thou to mee? yet notwithstanding, Christ vouchsafed to be baptized for eight especiall causes.

First, because he was bound to fulfill the righteousnesse both of Lawe and Gospell, in the behalfe of man as he told Iohn: Thus it becommeth vs to fulfill all righteousnesse, *Math.* 3. The Law inioined Circumcision, therefore Christ must be circumcised: the Gospel inioyned baptisme, therfore Christ must be baptized: for Christ came not to breake the Law, but to fulfill.

Mat. 3.

Secondly, that hee might confirme the baptisme of Iohn, to bee both reuerend and profitable, lest any should holde baptisme a vaine or friuolous thing.

Thirdly, that hee might sanctifie the water to his mysticall end (viz:) to the washing away of sinne: Hesych:

Christus

Christus ad sacrandas aquas baptismatis in Iordane baptizatus est: that is, Christ was baptized in Iordane, to sanctifie the water of baptisme, to the mysticall washing away of sinne.

Fourthly, that hee might hereby shew his wonderfull humility: for though he were equall with God: *Phil.* 2.6. yet he makes himselfe of no reputation, but comes euen among sinners to baptisme, who notwithstanding knew no sinne. Phil.2.6.

Fiftly, to teach vs, that as hee was baptized being the head, so should wee his members: to shew that baptisme is not lightly to be respected, nor of any to be neglected: therefore they that bring not their children to baptisme (as much as lyes in them) shut them out of the kingdome of heauen.

For Baptisme is necessary *ad tollendam maledictionem* (as saith *Pareus*) *non vt pharmacum aut opus expiatorium: sed vt sacramentum fœderis obsignatorium: non necessitate medy, sed mandati*: not as though outward baptisme either simply saued vs, or without it no

saluation could be, but because it is commanded.

It is therefore necessary KATA TI *propter mandatum Dei*: for the streight command of God: but not *praecise, simpliciter, & absolute*, that as those that want it should bee damned, for whom the blockish Papists haue deuised a *Lymbus infantum*.

Sirtly, to testifie the blessed communion and fellowship, that hee our head hath with vs his members, to our vnspeakable consolation.

Seuenthly, to signifie to all the world, that hee came to bee baptized with the baptisme of death: For baptisme doth represent dying to sinne: so Christ dyed for sinne: *Luk.* 12,50. I must bee baptized with a baptisme, and how am I grieued, till it be ended? Luk.12.50

Eightthly, *vt veritas typo respondere*t: that the truth may answere in euery respect the type and figure: for as the high Priest when hee was inaugurated, they first washed his whole body with water: Afterwards hauing put vpon him his priest-like garments, and

and brought him to the open view of the people, they sounded trumpets, and powred oyle vpon his head: *Exod.* 29. 4.5. *Num.* 10.3. So Christ our Priest was washed by Iohn in Iordan, in the open assembly of much people, a voyce thundred from heauen, and with the spirit of grace he was anointed with the oyle of holinesse aboue his fellows, *Psal.* 45.7.

Exod. 29. 4.5. Num. 10.3. Psal. 45. 7.

And thus yee see the reasons why our Sauiour would bee baptized.

Oh how are wee bound to his maiesty, that thus would vouchsafe to pay our debt: like a good Cyrenite that thus would stoope to carry our crosse, and fulfill euery part of the Law for our sakes, to saue our poore soules euerlastingly aliue!

Thirdly, The element: water. It is Iohns owne confession: I baptize with water.

Wee reade of many baptismes in the holy Scriptures.

First, *Baptisma typicum*: A typicall baptisme: wherewith Paul saith that the Israelites were baptized of *Moses*

1. Cor. 10. 2. in the sea: 1. *Cor.* 10. 2. That was a type of baptisme: for as baptisme to vs is a passage by death to life: so was that passage through the sea to the shore, a passage through death to life.

Iudith. 12. 7. Heb. 9. 10. Secondly, *Baptisma Iudaicum*: A Iewish Baptisme: wherewith Iudith is said to haue baptized her selfe before prayer in a fountaine of water: *Iudith* 12. 7. *de quo*: *Heb* 9. 10.

Thirdly, *Baptisma Phariſaicum*: A Phariſaicall Baptisme: *Baptisma calicum, & vrceorum*: A Baptisme of cups and pots, and hands before they ate: *Mark.*

Luk. 12. 50 Fourthly, *Baptisma ſanguinis*: A baptisme of bloud: *Luke* 12. 50. I must be baptized with a Baptisme, & how am I grieued till it be ended! called *baptisma Martyrij*: A baptisme of Martyrdome.

Fiftly, *Baptisma aquæ*: called *baptisma fluminis*: A baptisme of water: wherewith Iohn baptized.

Sixtly, *Baptisma Spiritus*: A Baptisme of the Spirit: called *Baptisma flaminis*:

flaminis: the baptisme of fire: **wherewith the Apostles were baptized:** Act. 2. **wherwith Christ baptizeth:** he shal baptize with the spirit and fire: *Mat.* 3. Acts 2. Mat. 3.

The Spirit is compared to fire in a triple respect: for as fire doth

Illuminare: inlighten.
Calefacere: make warme.
Comburere: burne vp.

So the holy Ghost doth inlighten the vnderstanding: make warme with zeale the affection: and burne vp the drosse and corruption that is in the Soule.

But Iohn baptizeth with water.

A fit element for this Sacrament: For (as Augustine sayth) *Si Sacramenta similitudinem quandam earum rerum quarum sunt Sacramenta non haberent, vtique non essent Sacramenta*: If Sacraments had not a liuely representation of those things whereof they are Saeraments, they should bee no Sacraments.

Now water doth notably resemble Christs Spirit and bloud, and that in many respects.

First,

First, as the water washeth away filth from the body: so doth the spirit sinne from the soule.

Secondly, as euery generation is *ex humida* or *aquosa materia*, of a watry matter: (wherupon some of the Philosophers, as Thales, said that water was the beginning of all things:) So regeneration by the Spirit of grace is resembled here in the Sacrament by water.

Thirdly, as water maketh the earth fruitful, fertil, full of increase: So that Spirit that moued vpon the waters, *Gen.* 1. 2. makes vs fruitfull in all good workes.

Fourthly, as water doth very much refresh a man in his extremitie of heate: So the spirit of grace refresheth vs in the fiercest fire and greatest heat of tribulations.

Fiftly, as water doth quench the thirst of man and beast: So doth the Spirit of grace quench our thirst after temporall things, *Ioh.* 7. 37. He that is a-thirst, let him come to me, and hee shall neuer thirst more. Ioh. 7. 37.

This

This sacramentall water is figured *per aquam expiationis:* by the water of Expiation: *Numb.*19. Num.19.

This sacramentall water is figured *per aquã illam,* by that water which Ezekiel saw go out of the right side of the Temple, *Ezek.*47.

This sacramentall water is figured *per fontem illum,* by that fountaine which the Lord promised by his Prophet, *Zach.*13.

But this sacramentall water is especially figured *per aquas diluuij,* by the water of the floud: *Gen.*7. for as that water drowned the old world, so water in Baptisme (as it hath reference to the Spirit of grace) drowneth the old man, and washeth away all corruption and sinne: in which respect baptisme is called *Lauacrum regenerationis metanominice,* The Lauer of regeneration, *Tit.*3.5. Gen.7. Tit.3.5.

So that water (yee sée) is the element that Iohn vseth in baptisme: *aqua pura, simplex, vulgaris,* pure, simple, and common water: not mixt, not made, not stilled, not oyle, not blood, not fire, nor

nor any other element: not salt in the mouth: not spittle in the eares and nostrils with a pronunciation of the word *Ephata*, be thou open: not milke, not honey, to signifie the right they haue to the heauenly Chanaan: not Chrysme or holy oyle for the anointing of brest and forehead, to signifie the anointing of the Spirit: not burning lights, to signifie their deliuerie from darkenesse to light.

A couple of notable heretikes, Seleucus and Hermias, baptized their children *& aqua & igne*, in water and fire also.

Musculus saith, that it is reported, that certaine Christians of India baptize their children *& aqua & igne*, in water and fire also, *signaculo crucis per ignitum ferrum fronti impresso*: branding them on the forehead with the signe of the crosse with a hot burning yron: but this is horrible and hard.

Horrible: because cursed is he that addeth or diminisheth from the word of the Lord: *Deuteronomie* 12.32.

An horrible thing that wee should make

make our selues wiser then Christ: what Christ hath commanded to bee vsed in this Sacrament, that in the feare of God let vs do: adding nothing to the same, for that is abomination.

An hard thing to be burned in the Sacrament: therefore wee are much bound to Christ for those Sacraments we haue, for they are very easie: the old were hard and bloudy: in Circumcision bloud lost, in the Passeouer life lost.

The Sacraments of the New Testament are *virtute maiora, vtilitate meliora, actu faciliora, numero pauciora*; *id est*, for vertue greater, for profit better, for act easier, for number fewer.

And as this Baptist here baptized with water, so wee must know that it passed his power to baptize with the Spirit and fire.

Cyprian giueth to Iohn only outward baptisme.

Longobard saith, that *Iohannis operatio visibilis tantum exterius Lauantis inuisibilis gratia Dei interius operantis*: Iohns baptisme washed without, but it

it is Gods grace that washeth within.

Iohns baptisme was not called the baptisme of repentance, as though all that were baptized were regenerate, but because it was a signe and token of repentance.

Augustine dares not altogether derogate remission of sinnes from Iohns baptism, neither dares he simply giue remission of sinnes to the same.

It is not (beloued) it is not in the Ministers power to regenerate, neither is there such a sacramentall vnion twixt the signe and the signified, as he that takes the one, must of necessity take the other: then Simon Magus should haue had the holy Ghost, for he was baptized.

Neither are they cast away that cannot come to bee baptized with water: then whither went the Thiefe that beleeued? hee was not baptized, yet in Paradise.

And whither went the child of Dauid? It was not circumcised: surely to heauen, for he saith, he should goe to it.

And

And what became of all that dyed before the eight day, the day of circumcision? though they had not the signe, yet were they born in the Church, and were within the compasse of that generall couenant, I wil be thy God and the God of thy seede.

Indeede if we contemne baptisme, then it is another matter: As hée that was not circumcised, should be cut off from the people: *Gen.*17. this is spoken of Adulti that contemned circumcision. Gen.17.

Alas, children, if they be not brought to baptisme, and dye vnbaptized, it is not their fault: shall they bee damned for their fathers offence? God forbid: No, the child shall not beare the fathers sinne: *Ezek.*18. Ezek.18.

Againe, water is but a signe of the inward washing, water it selfe doth not worke regeneration.

Though it be sayd: Except a man be borne of water and the Spirit: *Ioh.* 3.5. it is the Spirit that doth regenerate, not the water: and therefore a man may be regenerate without outward

ward baptisme.

It is the speech of the Apostle Peter: Baptisme saueth vs, not that baptisme that putteth away the filth of the flesh, (*viz.*) water; but in that a good conscience maketh request to God; 1.Pet.3.21 1.*Pet.* 3. 21. Indeed water is sayd to wash vs from our sinnes sacramentally, but not really nor substantially, that the Spirit doth.

Nay in the effectuall and complete baptisme, *tollitur peccatum, non quod non sit, sed quod non obsit: non quod ad actum sed reatum*: that is, sin is taken away, not that sinne is not, but that sin is not to condemnation: not in regard of the act, but in regard of the guilt.

Seeing then that Iohn could but baptize with water, and the Minister can giue but outward baptisme, it is Christ Iesus that baptizeth with fire: O let Parents bee instant with the Lord in prayer, that as the Minister powreth on water, so the Lord Iesus would powre on his grace, that as they are instruments of their childrens first birth, which is damnable through

through sinne, so they may bee instruments of their second birth, without which neither they nor their children shall euer sée the saluation of God.

And thus much for the Baptisme of our Lord and Sauiour IESVS CHRIST.

Secondly, Christs immediate action after baptisme: He streight came out of the water. The second text.

In this a mystery is obserued: to shew that all that are effectually baptized, doe presently come out of their sinnes, making no delay to serue the Lord in holinesse.

O that this were veerified of all that are baptized.

Wee sée then what God requireth at our hands, that when wée are little ones, euen in our infancy (for then wee are baptized) wee sacrifice our soules and bodies to the seruice of our God: for the Lord looketh for the Alpha of our liues, as well as the Omega, for praise euen out of the mouth

of Babes and sucklings.

All therefore that are baptized, and yet deferre their repentance, here are iustly reprehended.

It was Saint Augustines fault before his conuersion: *Ignosce pater, ignosce*: pardon mee (O Lord) pardon: *At noli modo*: but not now: let mee sinne in my youth, and pardon me in mine age.

But let such persons beware of a double danger.

{Suddaine death.
{Hardnesse of heart.

Life is vncertaine, who knowes it not? Let vs therefore with the wise Virgins bee alwayes furnisht with the candle of faith and the oyle of loue in the Lampes of our soules, that so we be not excluded the bride-chamber of glory.

Againe, let all such desperate wretches know, that custome in sinne hardens the heart of a sinner: *Qui non est hodie, cras minus aptus erit*: He that is not fit for repentance to day, wil be lesse to morrow: euen as a ruinous house, the longer

longer it is let runne, the more it will aske to repaire: and as a nayle, the more blowes a man giues it, the harder will it be to pull out.

Let vs therefore, while it is said to day, resolue perfect obedience to our God: while the Lord speaketh, make him spéedie answere: Let there bee an eccho resounding in the thickets of our hearts, as was in the heart of Dauid, *Psal.* 27. 8. Seeke ye my face: thy face, Lord, will I seeke: that hauing regarded the Lord and his seruice in time, the Lord may reward vs with his blessed fauour, not for a time, but for euer. Psa. 27. 8.

Thus much for Christs immediate action after Baptisme.

Thirdly, Gods, of Christs miraculous approbation:

testified by two: { by Vision. / by Voyce.

By Vision two wayes,

by the heauens appertion.
by the Spirits descension.

First, by the heauens appertion:

Text. And behold, the heauens were opened to him.

Behold: *Ecce*: loe.

This word is vsed in holy Writ 600. times; a word euer placed before matters of great weight and moment: whereupon Bernard calles it *notam stelliferam*: a starry note, pointing out extraordinary matters reuealed, as the star pointed out Christ to the wisemen, and stood ouer the house where he lay.

Sometimes placed before Gods inexpressible mercies: as, *Esay* 7. 14. Esay 7. Behold, a Virgin shall conceiue and beare a Sonne, and his name shall bee called IMMANVEL.

Sometimes before his inutterable iudgements, as *Amos* 8. Behold, I will bring a famine vpon you, not a famine of bread or of wine (which of out-

outward deaths, I know none worse then starving to death) but a famine of hearing the Word of the Lord: and ye shall goe from sea to sea, and coast to coast (as little account as you make of Sermons now) and shall not finde it.

The exposition of this word, you may finde by comparing Math. the 6. with Luke 12. for S. Mathew speaking of GODS providence for the Fowles of the ayre, vseth the word Behold: behold the Fowles of the ayre. Saint Luke speaking of the selfe same subiect, vseth the word Consider. Consider the Rauens, &c. So that Behold is as much as Consider, or seriously perpend what it is that shal be spoken. Math.6. Luke.12.

The vse of this word is to stirre vp auditories, diligently to attend to those things that make for Gods glory, and the euerlasting peace of their owne soules.

The heauens were opened to him. *Text.*

The heauens haue béene opened to many, as you may reade in the Scriptures of God.

Act. 7.56.

1. To Steuen martyred, Acts. 7.56.
2. To Peter in prayer denoted, Acts 10.
3. To Christ transfigured, Math. 17.5.
4. To Christ ascended, Acts 1.9.
5. To Christ here baptized.

And when Iesus was baptized, behold, the heauens were opened to him.

By the heauens appertion many times is vnderstood the manifestation of the glory of God: but here it doth signifie, *visibilis cœli scissuram, ita vt Iohannes perspicere potuit, aliquid planetis & astris superius*: the diuision of the visible heauens, whereby *Iohn* saw something higher than the Planets and Starres: and therefore Mark saith, that the heauens were clouen in twaine,

Mark. 1.10. *Mark.* 1.10.

But by this visible scissure and cleft of the heauens is signified:

1. The presence of God.
2. That Christ himselfe came from thence, to reueale to man the secret will of his heauenly Father.
3. That hee it was that should reconcile

concile all things both in heauen and earth to God, *Colos.* 1.20. Col. 1.20.

4. That Christ Iesus opened the Kingdome of heauen to all beléeuers, which Adam by sinne had shut.

5. That all that are effectually baptized, haue heauen opened vnto them, and the Lord God ready to imbrace them to glory.

O the power and force of baptisme! it opened that which all the creatures of heauen and earth were not able to open: Lord, shew the like power in baptisme this day, open the kingdome of Heauen to this Infant that shall bee baptized, and receiue it for thy Christs sake into thine euerlasting fauour and saluation.

Thus much for the first vision.

The Spirits descension.

And Iohn saw the Spirit of GOD descending like a Doue, and lighting vpon him. *Text.*

That we may the better lay open the true sence of these words, foure questions must be propounded.

First, how Iohn is said to see the

Spirit of God, the spirit of God being inuisible?

Ans. It is, *impropria locutio*, an improper speech, for Iohn could neither see *Spiritus essentiam* nor *virtutem*, neither the essence nor yet the power of the Spirit of God: but here the Spirit of God is said to be seene, *quia præsentiæ suæ signum demonstratur & cernitur*: because the signe of his presence (namely the Doue) was seene by Iohn: it is *locutio mentanonimica*, a mentanonimicall speech, whereby the name of the signified is giuen to the signe: as the bread is called Christs body, and Baptisme regeneration.

Secondly, how is the Spirit of God said to descend vpon Christ, when he was in Christ before, and is (being infinite) euery where?

Ans. This also is an improper speech: but because Christs authoritie might bee declared among men, and now Christ being to performe the office of a Redeemer, might bee answerably furnisht with the power of Grace, therefore the Spirit of God is

is said in visible signe to descend vpon him.

Esayes Prophecie is here fulfilled: The Spirit of the Lord is vpon mee, therefore hath the Lord anointed mee to preach good things to the poore, &c. *Esay* 61.1. Esa.61.1.

Thirdly, why did the holy Ghost descend in the forme of a Doue, rather than in fiery forme, as sometime hee did vpon the Apostles?

Ans. This was done (as it is coniectured) not onely to demonstrate the Doue-like qualities of the Spirit of God and of Christ; but especially to shew, *quàm blandè & comiter Christus vocaret in spem salutis peccatores*: how kindly, louingly, and gently IESVS CHRIST should call sinners to repentance and saluation.

The truth whereof maintained is by the Prophet Esay: A bruised reede he shall not breake, and smoking flaxe shall he not quench.

Fourthly, whether was this a naturall Doue from the common flight, or onely a *spectrum*, an apparition, and no

no body: or a body substantiall out of the elements formed by God, of all birds likest a Doue?

Luke 3.22. Ans. Luke saith it was like a Doue, therefore not a naturall Doue: *Luke* 3.22. And surely it was not an apparition without substance, but without all doubt it was a substantiall creature, much like a Doue, *vel ex nihilo, vel ex elementis formata*, formed either of nothing, or out of the elements, as was that Starre that led to Christ, and resolued againe into his first matter, the pleasure of God performed by it.

Vpon euery one therefore that is effectually baptized, this Doue-like Spirit descendeth, making vs of Lyons, Lambes, of Vultures, Doues, of crooked and peruerse, harmelesse, gentle, and kinde, bringing vs likewise newes with the Doue of Noah, that the flood of sinne is downe, and that all is well twixt God and vs.

Lord, let thy Doue-like spirit this day descend with the Oliue leafe of thy fauor vpon this thine Oliue plant,

and

and of the childe of wrath make him in Christ heyre apparant to the crown of saluation.

Thus much for the second vision.

Now for the voyce that was heard from heauen: And loe, a voyce came from Heauen, &c.

The voyce of God concerning Christ, hath three times sweetly sounded from heauen: In his Agony and Passion: *Iohn* 12. 27, 28. *propter nostram redemptionem:* For our redemption.

In his transfiguration: *Math.*17.5. *Propter nostram glorificationem*: For our glorification. Mat.17.5.

And here in baptisme: *Propter nostram adoptionem*: for our adoption.

And lo, a voyce came from Heauen, saying, &c.

Aperitur hic mysterium Trinitatis, sayth one: In this Scripture the Trinity of Persons with God is manifestly expressed: For *Patris vox auditur, Filij humanitas conspicitur, Spiritus sancti signum perspicitur*: the Father is heard, the

the Sunne seene, and the Holy Ghost in visible signe perceiued.

The foolish Papists say that there is no such mention of the Trinity in the Scriptures. Indeede the literall word is not found in the Scriptures, but if they would put on their spectacles and looke, they should soone finde the substance of the same; namely, the vnity of essence, and Trinity of persons, that is with God.

As in Deuteronomy: *Audi Israel, Deus Deus noster Deus vnus est*: God our God is God onely: *Deut. 6.* Why doth Moses mention the name of God thrice, but to shew the distinction of the persons Diuine? why doth he put the word (*vnus*, that is, onely) but to shew the vnity of their Essence? why is (*noster*, that is, our) put to God in the second place, not in the first or last, but to shew that the second person should take our nature vpon him? Deut. 6.

Againe in Esay: *Sanctus, sanctus, sanctus Deus exercituum, plena est omnis terra gloria eius:* Holy, holy, holy, Lord God of Hosts: here is the Trinity of the

the Persons: the earth is full of thy glory: thy; here is the vnity of their Essence.

For though God bee *simplicissimus*, most simple, in respect of his Essence, yet is he *trinus ratione personarum*, three in regard of his persons.

One example or two more let mee giue you hereof.

In the first Verse of the Booke of God, *Creauit Elohim cœlum & terram*: GOD created the Heauen and the earth: *Gen.* 1. 1. the Verbe singular (*Creauit*) noteth out the ons and most simple Essence of God: the substantiue plurall (Elohim; not El singular) points out the Trinity of persons. Gen. 1. 1.

Againe in the same Chapter, *Faciamus hominem ad imaginem nostram*: Let vs make man after our owne Image: *Gen.* 1. 26. *faciamus*, sheweth the plurality of persons, and *nostram* the vnity of Essence. Gen. 1. 26.

Againe, in the Gospell of Mathew: *Baptizate eos in nomine Patris, Filij, & Spiritus sancti*: Baptize them in the name

Mat.28.19 Name of the Father, the Sonne, and of the holy Ghost: *Math.* 28.19. *in nomine*, not *nominibus*: in the name, not names: here is the vnity of Essence: of the Father, Sonne, and holy Ghost: here is the Trinity of persons.

Augustine illustrates this mysterie by a Simile from the sunne and Fire.

Wee see the sunne in the heauens,

- Running:
- Shining:
- Giuing heat:

The Fire hath three properties,
- Mouing:
- Light:
- Heate.

Now thou Arrian, if thou canst diuide the sunne and fire, diuide thou also the Trinitie: No, the Trinitie must be distinguished, but by no means diuided.

The holy Ghost is called *digitus Dei*, the finger of God: the Sonne is called, *manus Patris*, the hand of the Father. As therefore the finger in the

the hand, and the hand in the body: so of the same Essence and Substance is the Father, the Sonne, and the Holy Ghost.

But to search too much into this mysterie, is dangerous, as sayth Bernard: to enquire too much of the Trinitie, is peruerse curiositie: to beleeue as the holy Church holdeth, is faith and securitie: to see as it is, is most absolute felicitie.

I remember an olde report that runnes of Alanus, who promised his auditorie to discourse next Sabbath following, the mysterie of the Trinitie: It happened (as he meditated by the Sea side) he saw a young boy goe about with a shell or spoone to emptie the water of the Sea into a little hole: Alanus demaunded of him what hee meant: I intend (sayth he) to bring the whole Sea into this hole. Why goest thou about a thing impossible, answered Alanus? So doest thou (saith the boy) vnto him: for it is as possible for me to bring the whole sea into this hole, as for thée thoroughly to discourse

course the mystery of the Trinitie. Alanus beeing very much dismayd, and comming into the Pulpit, his auditory looking for the performance of his promise, was silent for a prettie space, at last brake out into these words: *Sufficit vobis vidisse Alanum*: it is enough for you to haue seene *Alanus*; for to vtter that which I promised, is aboue my reach: and so came downe.

So surceasing the prosecution of this mysticall point any further, I come to another obseruation from hence, and hasten to an end.

And that is this:

As the whole Trinity was present at the Baptisme of Christ, so it is the pleasure of Christ, that euery of vs should be baptized in the name of the whole Trinitie.

Not in the name of one person alone:

Nor in the name of any creature.

Obiection.

But against the first may be obiected that in the Acts: where Peter ey-

hors

horts them to be baptized in the name of IESVS, *Acts* 2. 38. and no more persons mentioned. Acts 2. 38.

Answere.

He speaks not there of the forme of Baptisme, but shewes that the whole effect thereof consists in Jesus Christ: Againe, vnder the name of IESVS the other persons are comprehended.

Obiection.

Against the second may be obiected that in the Corinths: The Israelites were baptized *in Mosen*; vnto Moses in the cloud and sea, 1. Cor. 10. 2. 1. Cor. 10. 2.

Answere.

It is an Hebrew phrase: and *in Mosen*, vnto Moses, is as much as *per Mosen*, by Moses, as Augustine saith: *Duce Mose, seu Mosis ministerio:* by the ministery of Moses.

Ambrose sayth: they were baptized into Moses, that is, *duce Mose fœliciter transierunt, & erepti sunt morte:* Moses leading them they passed the Sea without danger, and were saued from death.

Or, *in Mosen*, into Moses, *in doctri-*

nam, & legem Mosis: into the doctrine and lawe of *Moses*: as those twelue are sayd to be baptized *in baptisma Iohannis*: vnto *Iohns* baptisme, Acts 19. 3.7. that is, *in doctrinam Iohannis*: vnto *Iohns* doctrine, as writeth that learned man Pareus: so the like phrase is vsed, *Exod.* 14. & 19. Where the people are said to haue beleeued in *Moses*: that is, *in Deum per Mosen*: in God by *Moses*.

Act. 19. 3. 7

Exod. 14. & 19.

Text. This is my beloued Sonne:

Christ is Gods Son: Onely. Naturall. Consubstantiall. Coeternall.

We are but by adoption Gods children.

O the wonderfull loue of God the Father to vs! that would vouchsafe to giue vs his Sonne, his onely Sonne, his only beloued Sonne, that whosoeuer beleeueth in him should not perish, but haue life euerlasting, *Ioh.* 3. 16.

Ioh. 3. 16.

In

In whom I am well pleased. *Text.*

Complaceo nemini nisi in te & per te: I am pleased with none but in thee, and for thee.

In quo oblector : In whome I am wonderfully delighted, as sayth Euthymius.

In quo requiesco, in quo placor : saith Theophilact. i. In whome I rest fully satisfied, in whome I am well contented.

As that verse goeth:

In quo laetitia est, in quo mihi facta voluptas.

In whom I much reioyce.

So that these words do testifie that Jesus Christ is that worthy Mediator, in whome the world is reconciled to God.

Let vs not therefore goe to Rome for a pardon, nor to Mahomet for a blessing, nor to the Magician for counsell, nor to the Sorcerer for skill; but let vs flocke to Jesus our Redeemer, in whom onely we shall finde GOD

well pleases with vs, saying with Peter: *Quo ibimus?* Whither shall we goe, for thou hast the words of eternall life?

There is in the world a fourefold call, yet but one salutiferous.

The diuell sayth, Come vnto me, *sed destruam*, I will destroy you.

The world sayth, Follow me, *sed decipiam*, I will deceiue you.

The flesh sayth, Follow me, *sed deficiam*, I will faile you.

Christ only saith; Come vnto me, *& ego reficiam*, I will refresh you.

Christ now knocketh at the doores of your hearts, and would gladly come in and dine and sup with you: *Reuel.* 3.20. driue him not out of your countrey, as did the clay-headed Gadarens: Shut him not out of your houses, as did the ruffling Bethleemites; but be yee open yee euerlasting dores, that the King of glory may come in: that hauing giuen the Lord CHRIST entertainment into the huses of your hearts in this life, hee may vouchsafe to put you all in possession of his

his heauenly mansions in the life to come.

To the which most blessed place of glory, the Lord bring euery soule of vs at the day of our death and dissolution; and that for IESVS CHRISTS sake his beloued Sonne, in whom only hee is well pleased, to whom with God the Father, and God the blessed Spirit, three great persons, but one Essentiall Godhead, be offered vp all prayse and thanksgiuing, euen from the bottome of our hearts this day and euermore.

Amen.

FINIS.

A

Godly and right Christian *Prayer, made for the instruction* and comfort of his weakest Pa*rishioners of* Hempstead, *reuerently* to be vsed euery Euening in their *seuerall Families.*

Most gracious God, and in thy swéete Son Iesus our most mercifull heauenly Father, we thy poore seruants and vnworthy Creatures, with mourning spirits, and perplexed hearts doe in most humble manner fall downe before thy dreadfull Maiesty, bewayling bitterly all our offences committed against thée, and quaking and trembling for feare thou

shouldest in thy Justice vtterly cast vs from thée, into that wofull Lake that burnes with fire and brimstone.

Lord, we confesse by birth our foule pollution, by life our manifold transgression, and therefore ashamed wee are (that are but dust and ashes, yea worse, most lothsome and abominable sinners) to come before thee, or commence the least sute vnto thée, that art a Maiesty most pure, abhorring and seuerely punishing all that worke iniquity.

Therefore (Oh Lord our God) we most humbly beséech thée not to deale with vs, according to thy iustice and our owne merits; for then shall we be vtterly condemned, but (comming vnto thee as a child that feareth to bée beat) for thy Christs sake, with the eye of pitty and fatherly compassion, looke thou graciously vpon vs: behold vs in him, in whom thy Justice will soone turne it selfe into mercy, thy frowne into fauour, thine indignation into euerlasting saluation. Lord, for thy fauour now and euer we craue; grant there-

therefore to vs that aske: for pardon of our sins at thy hands alone we seek, grant that we may find: at thy gate of Saluation we earnestly do knocke, good Lord therefore open vnto vs.

But because thy sacred word doth tell vs that thou wilt looke to none, but those that are of a contrite heart, and tremble at thy words; Lord, fit and prepare vs all by true humiliation to imbrace the sauing health of our soules: grant (gracious God) that we may mourne our sins thoroughly, and lament our iniquities bitterly, not so much because they might iustly condemne vs, as that they haue so highly displeased thée, and moued thy Maiesty to anger, that hast bèn so mercifull a God vnto vs: O giue vs hearts to grieue, for that we cannot sufficiently grieue for our sinnes committed against thée.

And (gracious Father) we further intreate, that we may not only taste of the sowre of thy Law, but likewise receiue in thy good time, and in good measure the swèt and vnspeakable com-

fort

fort of thy Gospell : grant that thy Sonne Jesus may be Jesus to vs all, that his righteousnesse may couer our vnrighteousnesse, that his death may bring our soules to life; that in him and for his sake thou wouldest be well pleased to make vs thine by adoption, to witnesse the same to our soules, by the infallible testimony of thy blessed Spirit, to worke in our hearts a strong and resolute perswasion of Faith, whereby we may graspe and hold fast this thy great mercy in Christ towards vs, to the peace of our consciences in this life, and the saluation of our soules in the life to come.

And (holy Father) for as much as all those that haue put on Christ, are become new creatures, grant vnto vs a new heart, and renew a right Spirit within vs, purge vs from our sinnes, wash vs from our iniquities, infuse thy sauing grace into our Soules, whereby we may dye to all that is euil, and liue to all godlinesse of life all the dayes of our life to come.

Frame, our hearts (deare God) to true

true and perfect obedience, obedience being the best sacrifice that thou requirest: oh grant that all our delight may be in thy statutes, that it may bee euen our meate and drinke to walke in thy Commandements: indeuoring alwayes and in all places to keepe a cléere conscience, both towards thee and man.

Teach vs (blessed Father) to rely vpon thée alone by faith; to feare, loue, honour and truely obey thee in wisedome and true sanctity: to giue no worship from thée, that is only proper to thee: reuerently to-thinke and speake of thy most glorious name and word: carefully to sanctifie thy Sabboths, and wholy set them apart for thy seruice. Giue vs grace also (thou that art the Author and giuer of all grace) to carry our selues dutifully to man: to honour and reuerently respect all our superiours, both in nature and place: to preserue and maintaine the good name, goods and bodies of our brethren amongst whom we liue, and not impaire, hurt, or maliciously mas-

sacre

ſacre the ſame: to kæpe our ſelues chaſte and vnſpotted from all fleſhly luſts, and euery act of vncleannes: iniuriouſly to take away no mans right or due: to ſpeake the truth, and not to beare falſe witneſſe againſt our bre-thren: to be content with our owne eſtates, more or leſſe, and not to repine at, or couet that which is others: O grant that our liues may bee vnreprouable before thee and men.

But becauſe (O Lord) of our ſelues we are able to doe no good thing, but it is thou that worke ſt the will and the deed, Lord therefore ſtand euer by vs with thy preuenting, aſſiſting, and conſequent grace, whereby we may be able in ſome meaſure to do thy will on earth, as thy Angels do it perfectly in heauen.

Moreouer (heauenly Father) wee (fully beleeuing our ſelues to be true and liuely members of that body myſticall, whereof our bleſſed Sauiour is the Head) do earneſtly deſire at thy gracious hands the like mercy for the whole body of Chriſts Church, as we

beg

beg for our owne soules: Lord bleſſe and defend thy Church and Chosen in all Kingdomes of the earth whereſoeuer: inlarge the bounds of thy Goſpel, increaſe the number of thy ſaints, and daily adde vnto thy Church ſuch as ſhall be ſaued. Bleſſe the Kings moſt excellent Maieſty with all ſpirituall bleſſings in Chriſt Jeſus, meet for ſo great and worthy a perſonage: bleſſe his Queene, the Prince, and their whole iſſue in this Kingdome and beyond the Seas: Grant that he may neuer want one out of his owne loynes to ſit vpon his throne for the maintenance of thy Goſpell, till the comming of Chriſt in the cloudes.

Bleſſe all afflicted members, whether grieued in conſcience, troubled in body, or perſecuted for thy Goſpell, according to their ſeuerall occaſions and need.

Bleſſe thoſe that are neerer and dearer vnto vs in the fleſh, as are our Parents and kindred, whether father or mother, huſband or wife, brother or ſiſter, or childe, with our Chriſtian

acquain-

arquaintances and friends, kæp them all, and vs with them, to thine euerlasting kingdome and saluation.

And in mercy (good Lord) this night looke downe vpon vs, preserue vs and ours from all dangers bodily & ghostly, within doores and without: giue vnto our bodies a comfortable rest and sleepe, that they may be more able to doe the workes of their particular vocations before thee: and (swæt Lord) watch euermore ouer our poore soules, kæpe vs from sin and euill, both slæping and waking: and when that slæpe of death shall fall vpon vs, grant that our soules may wake to thy glory and saluation euerlasting: and that for Christ Jesus his sake our onely Lord and euerlasting Redeemer: to whom with thee and thy good spirit, three persons, but one God, we heartily desire to offer vp all thanksgiuing and prayse this euening and euerlasting:

Amen.

The

THe grace of our Lord and Sauiour Ieſus Chriſt, and the loue of God our heauenly Father, and the moſt bleſſed preſence of God the holy Ghoſt, be with vs all, and within vs all, both in Soule, in ſpirit, and in body, and with all things that remaine or belong vnto vs, either within dores, or without, this night and euerlaſting

AMEN.

FINIS.